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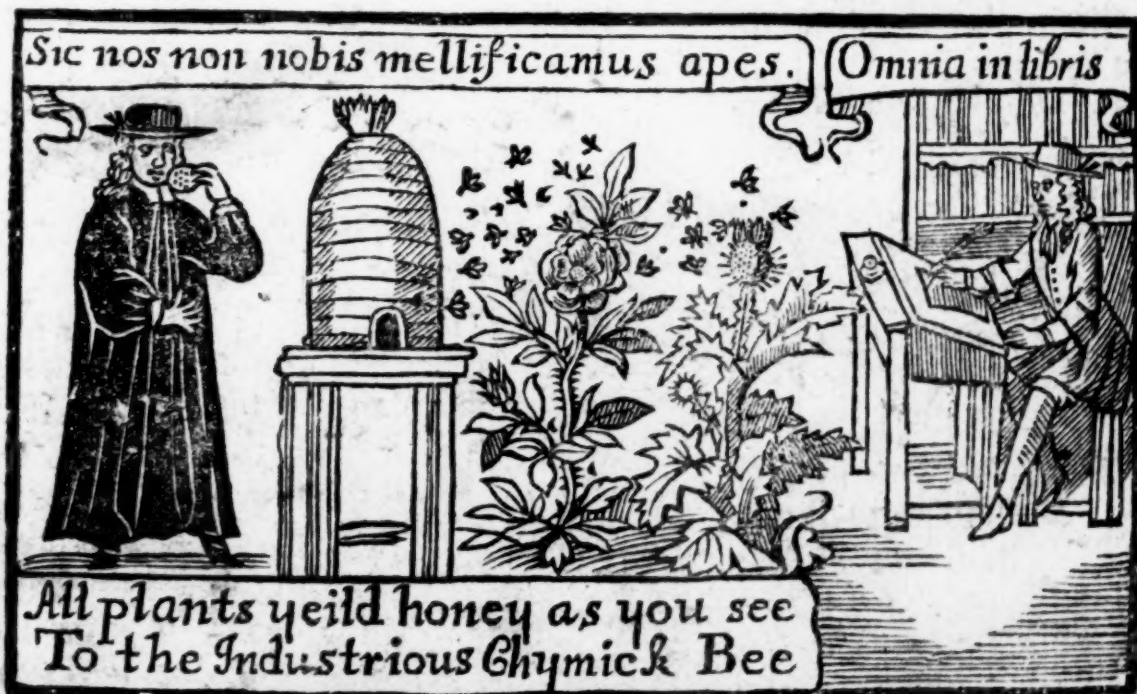
A S A L S O,

The State of Learning in the World.

To be Published Monthly.

D E C E M B E R, 1692.

By a *London Divine*, &c.



L O N D O N, Printed for John Dunton at the *Raven* in the *Poultry*. Of whom is to be had the *First Volume* of the *Compleat Library*.

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THE Compleat Library, &c.

V O L. II.

DECEMBER, 1692.

I.

A brief Disquisition of the Law of Nature, according to the Method and Principles laid down in a Latin Treatise, written by the R. K. Dr. Cumberland, present Lord Bishop of Peterborough; as also his Confutations of Mr. Hobbs's Principles, put into another Method. With the Right Reverend Authors Approbation. Printed at London, and are to be Sold by Richard Baldwin, at the Oxford Arms in Warwick-lane, 1692.

THIS double Treatise is an Abridgment of a Learned and larger Discussion of the same Matter, written some time ago in Latin, by the Right Reverend Author above mentioned; digested in English, in a Method and Style to render it both Instructive and Satisfactory to such, as well of our Nobility and Gentry, as of other understanding and thinking Persons, tho of a Lower Rank, who either understand not Latin, or else have no leisure or inclination to peruse long Treatises, and yet are willing to examine the true grounds upon which the Laws of Nature stand, from which, not only all Natural, but Revealed Religion is notified to us, and upon which the main concerns of all mankind, whether considered in one Collective Mass, or in several Communities, as States and Kingdoms, or

in particular Families and ſingle Perſons, are founded; that they may the better diſcern the unadviſed conduct of thoſe pretenders that by taking away the Cement, not only of Mankind, and of all *Civil Society*, but of the whole *Body of Nature*. it ſelf, endeavour as much as in them lies, to throw the whole *Univerſe* back again into that *Chaos* and Confuſion, from which, not *Blind Chance*, nor concourſes of *Atomes*, tho they had had the Eyes and preſumptuous Wits, even of their moſt ingenious Admirers to guide their wandring Squadrons, nor any other, but an Almighty and All-wiſe Cauſe could have brought into that Beautiful and well Regulated Order, and Form, in which we now ſee it.

This work has not only the ſtamp of an Authentick Atteſtation, and high Approbation of the moſt worthy *Prelate*, out of whoſe Writings it iſchiefly Collected, but was viewed and applauded likewiſe by that great Maſter of *Reason* and *Philosophy*, and late Ornament of our *Nation*, the Honourable Mr. *Boyl*; and beſides the Groundwork which is raiſed out of the Materials of the Book above-ſpecified, contains likewiſe the Marrow of ſeveral other excellent and ſolid Treatiſes tending to the ſame end, as of Dr. *Parker* (late Biſhop of *Oxford*) his *Demonſtration of the Laws of Nature*, Biſhop *Wilkins's* *Book of Natural Religion*, Dr. *Moor's* *Enchiridion Ethicum*, Biſhop *Ward's* *Nature of the Soul*, and Mr. *Lock's* *Eſſay of Human Underſtanding*, &c. The whole being therefore but a kind of *Extract* it ſelf, tho large, and very much enriched with ſome particular Notions and Illustrations of the *Compiler*, and being conſequently all ſubſtance, which cannot well be repreſented without being wholly Tranſcribed, it cannot be expected we ſhould here give a ſecondary formal *Extract* of it, and therefore ſhall only preſent you with a few hints of the *Author's* Method, and of the Principles he Argues upon, and the main Propoſitions and Concluſions he endeavours to prove from them. He divides his Work into two Parts; in the firſt, like a Wiſe Maſter Builder, that is equally expert at Building, as at pulling down, he erects a ſolid Structure of *Morality*, and then proceeds to the attacking of ſuch contrary Principles and Superſtructures of Mr. *Hobbs* and his followers, as have moſt impoſed upon ſuch Ingenious, but Voluptuous perſons, whom an over-great partiality to their ſenſual pleaſures would not ſuffer to examine them to the bottom, which latter he do's with ſo much Moderation, and Civility to the *Aſhes* of that Deceas'd *Adverſary*, that his Friends, if ſo much Gentlemen in practice, as they are moſt of them in Birth and Pretenſion, cannot but be ſe-

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generous as to read him, and as candidly and sedately to consider his Reasons, as he has done those of their great *Champion*, so much fair Measure to so fair and genteel an Enemy, I hope they will not scruple to be due from them by the *Laws* of Honour, since they pretend as *Gentlemen*, to be no less Zealous of them, than others are of the *Laws* of Nature, or Religion; and if they dare be but so true to the Principles of Honour, as to do our *Author* that small piece of Justice, I question not but the effect will redound so much to their satisfaction, that they will not repent either their generosity or their pains, but will quickly discern all their beloved *Maxims* to be but painted falsehoods, and be brought to see and admire the Native, and Charming Beauty of unvailed Truth. Let them put on such a Temper, and read if they dare, and when they have read, return the like Broad-sides of hard Reasons and soft Expressions, if they can. But to return to what I promised, and to give you just a taste of his Method, and of his chief Principles, and Conclusions, be pleased to take notice, That after having shewn the Study of *Moral Philosophy*, or the *Laws* of Nature, to have been preferred by the wisest Heathens before either that of *Natural* or *Civil Knowledge*, as well in respect of its usefulness and certainty, and because that to that alone, men, before they were assisted by Divine Revelation, owed the Discovery of their *Natural Duties* to God, themselves and others, as *Cicero* has shewn us at large, in those three excellent Treatises of his, *de Officiis*, *de Finibus* & *de Legibus*. And after having proved that it was the same *Law* of Nature, or Reason alone, by which *Mankind* was not only to live, but be judged before the *Law* of *Moses*; and for not living up to which, the Heathens shall be condemned, who never yet heard of *Christ*, or of *Revealed Religion*, as appears from *St. Paul*, *Rom. 10. 14.* And by some passages in the first and second Chapters of the same Epistle, who likewise in his Epistle to the *Hebrews*, chap. 11. v. 6. Supposes the Knowledge of God, as a *Rewarder* of *Good Works*, to be the foundation of all *saving Faith*, and of all *Natural*, as well as *Revealed Religion*; and after having referred us, for our better information of the usefulness and necessity of *Natural Religion* to the true Knowledge of the *Revealed*, to an excellent Posthumous Treatise of the Reverend and Learned *Dr. Wilkins*, late *Bishop* of *Chester*, Published by the present *Lord Archbishop* of *Canterbury*; He proceeds to Explain the main design of his Book; which is, to prove that the *Laws* of Nature, which are owned to be the Foundation, not only of all *Moral Philosophy*, but of true *Politicks* too; and accordingly are appealed to in all

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Controversies between *Sovereign Powers*, and between *Nation and Nation*, &c. do proceed, and derive their Authority from God, as a *Legislatour*; but this he pretends to do by a Method somewhat different from and more effectual than has been followed as yet by most *Authors*, tho most able and excellent in their kind. For, says he, there are but two ways of proving the *Laws of Nature* to come from God, and consequently to be truly *Laws*, viz. 1. By the certain and manifest effects and consequences of their *Observation*, or their general belief, and reception by the *wisest and most civilized Nations* in all Ages, and more or less even by the most *barbarous People*; or, 2dly, From the *Causes* from which they are derived.

The first way has generally been followed by other *Authors*, and with great force of *Conviction*, especially by those eminent ones he Names; but yet because he observes, that way is most proper only to work upon men of honest and sincere minds, that are naturally disposed to *Vertue and right Reason*, and not so fit to convince *Atheists* and *Epicureans*, to whose exceptions it lies several ways open; and because 'tis not enough barely to shew the *dictates* of *right Reason* to have been, and to be still received by most *Nations* for their usefulness and convenience, unless it can be made out, that they proceed from God as a *Legislatour*, by whose Authority alone they can obtain the force of *Laws*; the proof of which, tho the most material part of the question, having hitherto been omitted, or but slightly touched by former *Writers*, therefore our Author here undertakes to make out, and that by evident principles and demonstrations no less certain than those of the *Mathematicks*, tho of a different kind, that the *Common Dictates* of *Reason* in which mankind are unanimously agreed, called otherwise the *Laws of Nature*, are not only the *Dictates* of God, or secret intimations of his *Will*, but his *Authentick Laws* sufficiently enforced with *Rewards* and *Punishments*, and made known to *Mankind* as such, in a most evident manner, so as to leave all offenders against them without excuse, tho they never had, or should have any further *Manifestation* or *Confirmation* of them by *Revealed Religion*; and therefore, that the *Laws of Nature* are truly *Laws*, and not only oblige all men, even in the *State of Nature*, before the accession of any supreme civil Power to put them in force; but on the contrary are the foundation of all *Civil Laws*, by which the *Supreme Powers* themselves are bound, and against which none of their *Laws* are, or can be *Valid*, contrary to the assertions of Mr. *Hobbs*, who thinks the *Laws of Nature* are of no Force,
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till they be made so by the Sanction of a *Civil Power*, and may by it be altered, or cancell'd at pleasure; our Author then being to prove the Laws of Nature to be binding Laws, and sufficiently declared for such, even to those Nations that never knew the Law of *Moses*, or of *Christ*, and that by the causes from which they flow, proceeds in the following Method: First, He declines drawing any proofs from the supposition of any Innate or Inborn *Ideas* or *Notions* imprinted by God on the Soul at its *Creation*, before the operation of *Sense*, as supposing it to be an opinion either not true, or at least very hard to be proved, as is made out by Dr. Lock in his *Essay of Human Understanding*; and because it is excepted against by *Atheists* and *Epicureans*, there being matter enough of more certainty and evidence to confute them, without recurring to Arguments drawn from such obscure Topicks; and it being his design to convince them from principles, whose truth themselves are agreed upon with all Mankind.

2dly, He makes no use of any proofs drawn from *Revelation*, nor meddles with the defence of any *Doctrines* by it delivered, which are not also provable by the *Dictates of Reason*, or the *Law of Nature*, and that because his resolution is to Combat the Adversaries only with their own Weapons. And,

3dly, For that consideration he meddles not with the Being of Angels, because there appears to us no clear evidence of their Existence by the meer *light of Nature*, but only by *Revelation*, which against the Adversaries he has here to deal with, he will not make use of; and because the *Book of Nature* affords us proof evident enough, as has been already said, of the Being of God, and of the *Authority of the Laws of Nature* as derived from him, from other Topicks which the Adversaries cannot deny.

And having thus shewn negatively what method and proofs the Author do's not use, but purposely Declines, we are next to explain positively what proofs, and what way he does indeed make use of.

The positive Method of the Author then is, to prove the *Law of Nature* and its *Authority* by those *Ideas* and *Notions* of things, and particularly of *Good* and *Evil*, *Natural* or *Moral*, and of *Justice* and other *Vertues*, and their contrary *Vices*, which are communicated to us by our *Senses*, and wrought in us by their *Mediation*, by external *Causes*; and by the operations of *Reason* excited thereby, such as are comparing of *Notions* together, drawing from thence universal and complex *Notions*, and from thence again, *Propositions* and *Conclusions* of certain truth. For
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by these *Idea's*, *Notions* and the abovesaid *Operations* following thereupon, caused and excited first by our senses, as the Adversaries themselves grant, and the objects moving them, all acting after a certain and determined manner, and all producing such certain effects, when the objects, our senses and our reason are rightly disposed or made use of, he proves, that like other Natural Motions, they cannot but proceed from, and be resolved into some first *Mover* or *Cause*, which can be no other than God, and that consequently the *Dictates* of *Reason*, or main Principles of *Morality* and *Justice* thus constantly drawn by the right users of *Reason* in all Nations, and in all Ages, proceed from God, the first Cause, who moves those external Causes so to act upon our *Senses*, our *Senses* upon our *Reason*, and our *Reason* lastly to act upon it self, to the constant producing and forming such *Propositions* and *Conclusions* as are not only of *immutable Truth*, but likewise of an *Infallible Tendency*, both to the common good of the whole Universe, and the particular one of each individual part of it; and therefore a sufficient Declaration of his *Will* they should be observed, since they cannot but be known as often as we rightly use our Sense or Reason, nor observed without good effects, both private and publick, nor be broken, but when we neglect to use, or else abuse both our Sense and Reason, nor without detriment both to the whole Body, as well as to some particular part of the Universe, and especially of Rational Beings; from whence he adds, That it may likewise be demonstrated, that there is something in the Nature of all Men which administers present comfort and satisfaction to their minds from good Actions, as also firm hopes or presages of a future happiness, as a reward for them after this Life; whereas on the other side, the greatest Misery and most dismal Fears do proceed from wicked and evil Actions, from whence the *Conscience* seems furnished with *Whips* and *Scorpions* to correct and punish all *Vice* and *Improbability*; so that it may from hence appear, that men are not deluded in their *Moral Notions*, either by *Clergymen* or *Politicians*; from all which it cannot but be plain, that such practical *Moral Propositions*, as we call *Laws of Nature*, and the common *dictates of Reason*, and which are the foundation of the *Law of Nations*, and all other *Laws* whatsoever, are truly not only the *Dictates of God*, but his *Commands*; and being sufficiently notified as such by the very Constitution of our *Natures*, and established by *Rewards* and *Punishments*, no less clearly declared to be annexed to them by Him, as the supreme Legislatour, it cannot but follow, that they are truly *Natural* and *Divine Laws*,
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and of *Universal Obligation*, tho not otherwise declared to us than by such *Natural Effects* and Operations as are above described.

Next he reduces all the *Laws* of Nature or *Morality* to this one, viz. That every man should, as far as he is able, endeavour the common good of the whole System of Rational Beings, as consisting of God their Head, and all other Creatures he has Created Rational, in which System we know at least all mankind to be included; and that because our own good is included in the *Publick* one as a part of it, and that by pursuing the *publick good*, we can never miss of our own, but certainly do so by the contrary way; from hence he infers, That the main duty of every man, is to bear a love and good-will to all Rational Beings, to God first, as the Head, and then to Men; and to prosecute this Love and Good will to the utmost of his Power in all occasions. This he lays down to be the Sum of the Law of Nature, in which he proves all particular Vertues and Duties whatsoever to be included.

The foundation of this he proves by the Laws of Motion, and Rest sufficiently demonstrated by *Natural Philosophers*, and not contested by the *Adversaries*, and by the Nature both of our selves, and of all things without us; into which he very particularly and very curiously enquires, and from which he very ingeniously and solidly draws such conclusions, as demonstrate not only the Truth, but the indispensable obligation of all *Moral Laws*. For the particulars of which, as likewise for the more particular confutation of Mr. *Hobbs's* Principles, we must refer you to the Book it self, to which all we have said is only intended to invite you, which we shall further do in the following words of the *Author*, which contain an illustration of what we have advanced, and a short explication of the purport of both his excellent Treatises.

Tho we have shewn, says he, that the sum of all the Precepts or Laws of Nature, as also of the Sanctions annexed to them, are briefly contained in this proposition, viz. That the endeavour as far as we are able, of the common Good of the whole System of Rational Beings, conduces as far as lies in our Power, to the good of all its several parts or members, in which our own felicity, as part thereof, is also contained; yet its Subject is still but an Endeavour to the utmost of our Power, of the common Good of the whole System of Rational Beings: This Limitation of the utmost of our Power, implies, That we do not think our selves capable of adding anything to the Divine Perfections, which we willingly acknowledg to be beyond our power. So that here is at once exprest, both

our Love towards God, and good Will towards Man, who are the Conſtituent parts of this System : But the Predicate of this Proposition is, That which conduces to the good of all its ſingular parts, and in which our own Happineſs is contain'd as one part thereof; ſince all thoſe good things we can do for others, are but the Effects of this Endeavour, ſo that the ſum of all thoſe Goods (of which alſo our own Felicity conſiſts) can never be miſt of either in this Life, or a Better, as the reward of our Obedience thereunto. So to the contrary Actions, Miſery in this Life, or in that to come, are the Punishments Naturally due. But the Connexion of the Predicate with the Subject, is both the foundation of the truth of this Proposition, and alſo a demonstration of the Natural Connection between this Obedience, and the Rewards; as alſo between the Transgreſſion and the Punishments. From whence the Readers will eaſily obſerve the true Reason for which this practical Proposition, and all others, which may be drawn from thence, do oblige all Rational Creatures to know and underſtand it; whilſt other propoſitions (ſuppoſe Geometrical ones) though found out by right Reason, and ſo are Truths proceeding from God himſelf; yet do not oblige men to any Act or Practice purſuant to them, but may be ſafely neglected by moſt men, to whom the Science of Geometry may not be neceſſary; whereas the effects of the Endeavour of the Common Good, do intimately concern the Happineſs of all Mankind (upon whoſe joynt, or concurrent Wills and Endeavours every ſingle mans Happineſs does in ſome ſort depend) ſo that this Endeavour can by no means be neglected without endangering the loſing all thoſe hopes of Happineſs which God has made known to us from our Nature, and the Nature of things; and ſo has ſufficiently declared the Connection of Rewards and Punishments with all our Moral Actions, from whoſe Authority, as well this general Proposition; as all others contained in it, muſt be underſtood to become Laws. So that from the Terms of this Proposition, it is apparent, That the adequate and immediate Effect of our thus acting, and concerning which, this Law is Eſtabliſhed, is whatever is Grateful to God, and Beneficial to Men, that is, the Natural Good of all the parts of the whole System of Rational Beings; Nay, further, is the Greateſt of all Goods which we can imagin or perform for them, ſince it is greater than the like Good of any particular part or member of the ſame System. And farther, 'tis thereby ſufficiently declared, That the Felicity of particular Perſons is derived from this happy ſtate of the whole System, as the Nourishment of any one Member of an Animal, is produced by a due diſtribution of the whole Maſs of Food diffuſed through all the parts of the Body. From whence it appears, that this Effect muſt needs be the beſt, ſince it ſhews us, that not the private Felicity of any Single Man, is the Principal End of God the Legiſlatour, or ought to be ſo of any one that

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will truly obey his Will: And by a Parity of Reason, it also appears, That those Human Actions, which from their own Natural Force and Efficacy are apt to promote the Common good, are certainly better than those that do only serve the Private Good of any one Man, and that by the same proportion; as a Common Good is greater than a Private. So likewise those Actions which take the nearest way to attain this Effect as an End, are called Right, because of their Natural Similitude with a Right, or straight Line, which is always the shortest between the two Terms. But the same Actions when compared with a Natural or Positive Law, as a Rule of Life or Manners, and are found conformable to it, are called Morally Good, and also Right, that is, agreeable to the Rule; but the Rule it self is called Right, or Straight, as it shews the nearest way to the End. But I shall refer you, for the clearer Explication of these things; adds he, to what we have further said concerning them in the Discourse it self, especially in the second Part, wherein we prove, against Mr. Hobbs's Principle, That there is a true Natural and Moral Good antecedent to Civil Laws.

Thus this Admirable Master both of Nature and Morality, whose Work, and other Writings of that kind, lately written by Men of the most excelling Wit and Candour, as well as Judgment and Learning, and of most Polite and Gentleman-like Parts, Temper and Education, and far Exalted above the Pedantry which the Spruce Refiners of our Age so frequently Cavil at; I say, if the Writings of such Men as our Author, and some like him, were but Read by those that set up for Beans and Wits, or in effect, for perfect Epicureans, with half that Application with which they read those of Mr. Hobbs, and other plausible Innovatours; and if they would but impartially exercise that thinking part, when they read them, in which they pretend to excel the duller crowd both of the Learned and Unlearned, they would soon see the vanity and pernicious tendency of their darling new fangled Opinions, and would joyfully and chearfully submit to All-conquering Truth, which that they timely may, is the hearty endeavour of the Author of this Double Treatise, and ardent wish of the unworthy Penner of this small Descant upon it.

II.

A LETTER concerning the long-look'd for, and much neglected REFORMATION, from a Minister in the Country, to his Patron now sitting in PARLIAMENT.

Sir,

THE deep and universal silence about *Church-affairs*, for several Sessions of *Parliament*, brings fresh to my mind your parting words, when in answer to what I had been discoursing to you about a Bill of *Comprehension*, you were pleas'd to say. *I'll do what I can, but I do not perceive that either the Dissenters, or the prevailing party in the Church desire any such thing.* What I had not opportunity to reply then, I make bold to send after you now, which is, in the general, that the opposition which is made to any good Work, should rather encourage than hinder the attempts of those that are zealously affected thereunto; especially when even the very opposers do acknowledg the goodness of the Work, and only obstruct it upon principles of *Policy*, and in hopes of advancing their several Parties, by the delay of it.

As to the *Dissenters*, you know with what earnestness I press'd, that the Bill of *Union*, might go hand in hand with the Bill of *Toleration* in all your Debates, which in all likelihood would have prevented many mischiefs, which now, I fear, will be hard to cure. And yet things are not so bad, but that we have good evidence that the more moderate of that party would willingly accept the Terms, which yet they will not seek after, nor seem to desire. I know that which cool'd the fervency which you have had any time these thirty years to this Work, was, the indifference you found in some of the chief of the *dissenting Ministers* to it, when, as you told me, you and others consulted them in it. You well remember that about 12 years ago, at the time of the *Westminster and Oxford Parliaments*, those very Men were of another mind, and though I have always cherish'd the respect which you bear to many excellent persons of that Perswasion, yet it becomes us to give them grains of allowance, and to remember they are but Men. They whom you consulted in *London*, sit now pretty easy, and are remitting the Losses, which by the late Persecution they sustain'd, they may be ignorant of the Sentiments

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of their own Brethren, here in the Country, or too little sensible of the hardships which they meet with to this day. They hope for better Terms hereafter, and above all, they are even afraid to speak their minds, till some good steps be made towards *Comprehension*, in one or both Houses of *Parliament*, because having prudently united with the *Independents* during this Juncture, they must be sure to undergo the censures of their Brethren upon every overture they make, it being no more doubted by them than by us; that the bringing in the sober part of the *Nonconformists*, will ruin the interest of the *Separation* amongst the People, more effectually and more honestly than by Fines and Jails.

But I beseech you, Sir, Is not the greater beauty and lustre of the Church, worth your most serious considerations and endeavours, though no one *Dissenter* should be regain'd thereby: Is it not worth while to get these things discharg'd by Law, which we acknowledg, lawful indeed, but inconvenient, as making our Ministry less acceptable to many weak, though honest Persons, and never a whit the more acceptable to others? Shall we miss a time to do that; (even their Majesties desiring it,) which all the eminent Bishops in England in *Queen Elizabeth's* time, *Sindy's Jewel*, *Grindal*, &c. Yea, *Dr. Cox* himself, the unhappy occasion of the Troubles at *Franckfort*, did all labour for, and could not prevail with the Queen to consent to, as appears by a heap of their Letters, written to *Bullinger* at *Zurick*, still extant? Yea, is not Religion in general concern'd in the Work you have to do for the Church? Take the things as enumerated in his Majesties Commission to the late Convocation, *Alterations, and amendments of the Liturgy and Canons, the Reformation of the Ecclesiastical Courts, Removing of scandalous Ministers, Reformation of manners in Ministers and People, &c.* Or as reckon'd up by *Dr. Beveridge*, before the Convocation. *The Reducing wandring Sheep to Christ's Flock, taking of scruples from the minds of weak Brethren, allaying anger and hatred, &c. Suppressing Dissentions, recalling Ecclesiastical Discipline to its primitive vigour, &c.* Are these things to be neglected, or delay'd, till the Dissenters shall desire you to set about them? And indeed are not the desires of so great a number of Ministers, many of which you know, in this and other Counties, of as great weight with Gentlemen of our own *Communion*, as the desires of the Dissenters would be?

I remember indeed what you objected, when divers of us made our applications to you before your going up to this Session; that the awkwardness of the late Convocation, argu'd small desire in the Clergy to a Reformation. I have only one thing to say for them;

them, and if that will not do, let them answer for themselves: They had their *Commission* just at the time when the *non swearing Bishops* and *Clergy* lay under Suspension, and the kindnels, which some great Men had for some highly-deserving Persons amongst them, made them very tender of forwarding any alterations without them, or which might give them any occasion to protest against their Proceedings; or to break off from our Communion; but the smallness of that Party, since their actual Deprivation, and the strange carriage of divers of them, has since afforded other thoughts to considering Men, than what sway'd them in that *Convocation*. But however, is it any wonder if some of the *Clergy*, as well as too many of the *Gentry*, are afraid of Discipline, especially in so unequal a representation of the Parochial Clergy, as your self has observ'd that House to be? They that use with most confidence, the name of the Church are not always the best members of it, especially when their Lives shew them to be too like those that cry'd out so of old, *The Temple of the Lord, the Temple of the Lord are we*. I know you and many others bless God for the *Church of England*, and the purity of *Doctrines* and *Worship* therein, without making it a Sect or Party, without supposing its external rites unalterable; without using the words of the Strumpet, *What City is like unto this great City?* But you seem to think that you have other Work to do first, as indeed you have great things upon your hands, a potent Enemy of God and his Church to subdue, *Advice and assistance* to his Majesty, in a great War by Sea and Land, and when that is happily ended, you intend to use your endeavours for this great Work. But you have been wont to give me leave to speak seriously and freely; I cannot but think that this course contradicts our Prayers, on our solemn Fast-days, which were, that *God would purge his Churches from their Dregs, and so prepare us for a glorious deliverance*. It contradicts the order of the promise, which is first to *do his whole Work on Mount Zion, and then to punish the proud heart, and stout looks of the Enemy*. It contradicts the late attempts for a reformation of manners, when the most effectual course for promoting it, is neglected: Try once, whether the silencing of scandalous Ministers, and encouraging a vigorous exercise of Discipline in the Church; (now the Ecclesiastical Courts are to your knowledge useless, to say no worse,) by reviving Rural Deanries, &c. be not a more effectual course to root out Debaucheries, than all the ill-observ'd orders of Sessions have ever prov'd. So far as the Church is concern'd, you have the late proceedings of the *Commission* in the *Jerusalem Chamber*, ready to be presented to you, when-

whenever your Honourable House is pleased to call for them, and say not, they were prepared for a *Convocation*; for if you'll please to search into your own Records, you'll find in all steps to a *Reformation* (especially where matters of Doctrine were not concern'd) from the first forming of the *Liturgy* in King *Edm. 6.* days to this time, all things were still prepar'd by a *Commission of Bishops and Divines*, and confirm'd by Parliament without ever staying for a *Convocation*. I can only assist you with my Prayers as in Duty bound, as being

Your Faithful and Obedient Servant,

R. K.

III.

An Essay against Unequal Marriages, by Samuel Bufford, Gent.
London Printed for T. Salusbury at the King's Arms in Fleet-street, near St. Dunstan's Church, 1693.

I Need not launch out into Encomiums of this Book, or the Author of it, since the very Title of it will incite the curious Reader to a perusal of it. It consists of four Chapters: The first is an Introduction. Wherein the Author says, that 'tis the principal Study of all Persons to pass their time with Most ease, and to avert as much as possible the Miseries which sin has subjected us to. This occasions a continual Inquietude in Men, and makes their Lives so uneasy that nothing can satisfy them but the prospect of those flattering Joys which hope presents to their longing Eyes. When a thinking Man seriously reflects on his past Actions, he finds nothing but vain fooleries, and would sooner chuse any sort of Life than have 'em plaid over once more. For this reason we can never be at rest; for we are always contriving and inventing, expecting and desiring better things than we possess. And for this it is that all men pursue after some sort of pleasures or other; some the delights of the *Sense*, others *Wealth* and *Riches*, others *Books* and *Knowledge*; others the Airy Charms of Honour, and Fame, &c. All which he says depend upon the Natural Temper or Education.

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But the surest way to gain quiet in this World, is some honest Employment suitable to our Quality, attended with an unstained Reputation. And he does not question but he may bring in Marriage for a large share, since of all other blessings it seems to be the most durable, where he shews the several Advantages that redound to us by Marriage. Yet he prefers a Single to a Married Life, provided it be attended with an *unspotted Chastity*, since it is divested of all the unhappy cares of this World, and resembles the Life of Angels. But these are blessings, he says, God only bestows on a few, and therefore a Single Life is generally so far from being good, that 'tis a dangerous Trap for our Vertue. If the great Blessing of Matrimony does so frequently frustrate mens expectation, 'tis because the principal ends of it are perverted; and if it be rashly gone about, 'tis no wonder if it end foolishly and desperately. Since then this is so weighty a state, it will be the highest folly to venture upon it without consideration.

But the chief thing that makes Marriages so unhappy, is the inequality of them. As for Unequal Marriages 'twill be very hard to determine any thing that may please all; there is usually such a vast disagreement between Parents and Children in this case, that there's no hopes of ever reconciling them, when perhaps both are to be blamed. But before he comes to particulars, he premises this, that to compleat a true and happy Marriage are required *Vertuous Inclinations, Hearty Love, and True Liking*, so that they may both be of the same mind, and have one and the same Interest; and to make up this, there must be a suitable agreement in *Ages, Humours, Breeding, Religion, Families, and Fortunes*, which when they concur we may expect all the satisfaction this world can afford; but when any of these are wanting, Marriage but seldom proves comfortable.

But particularly the Author chiefly insists on these three sorts. 1. Of old Persons Marrying with young. 2. Of Marrying without Friends consent. 3. Of Marrying without their own Consent, of all which we shall give a brief Idea.

II. To tye old Age and Youth together, the Author says, is a thing that may be accounted one of the greatest Extravagances, which neither Nature, Justice or the World can justify them in: since nothing is more unnatural than to unite brisk and sprightly Youth with dull and senseless old Age: And there can be no greater breach of Justice, than to joyn two such different Natures together, as will almost certainly be the destruction of each

each other : And for the World they can expect nothing from them but Scoffs and Laughter. As for the Author's part, he says, That such Marriages look like some very extravagant Farce, intended only to set all the Spectators into a huge fit of Laughter, and that one that observes it well, would think they rather design'd to make Sport for others, than to procure any manner of satisfaction for themselves. But to expose the Folly of this the more obviously, the Author supposes one of either Sex, who seem to be on the brink of the Grave, yet longing for to be coupled with Youth : Whom he exposes to the Life in all their Fopperies, as Garb, Addresses, Courtships and Fruits of it afterwards, which without Transcribing it, we cannot well insert here, and therefore must refer the Reader to it, and proceed to the 3d Particular.

III. The Author shews the Imprudence and Impiety of all such as run rashly, or without their Friends Knowledge or Consent, on Matrimony. This he says, is more frequent in our Nation, than in Neighbouring Countries : And tho some more care has been taken to prevent it of late years, yet we cannot expect it will be wholly put a stop to, so long as there are so many Priviledged Places for Marriages. He first speaks a few words concerning such persons as steal persons much above themselves in Fortunes, and says that 'tis the most base and ingenerous act in the World: And that to Marry purely for Money, seldom fails of causing an unhappy Life. He would have all high lookers and pretenders to great Fortunes to consider, 1. What a vast piece of Injustice 'tis to rob a Loving Father of a Daughter in which he places so great a part of his Delight; to take his dearest Jewel from him; and violently to tear a blooming Sprig, which he has nourished with so much care and tenderness; and withal shews what showers of Afflictions fall upon both afterwards. 2. He would have them to consider what a high piece of Imprudence it is for a Man so dangerously to venture himself with a young creature, whose fickle Fancy turns like the Wind, and whose Love quickly may turn into Hatred, which may bring his Life at her Mercy. He afterwards shews the greatness of the Offence of *Marrying without Friends Consent*, from this, that Nature has given to Parents an extraordinary Power over their Children, making far greater distinction here than in any other Persons whatsoever. As Parents Authority is great, so ought Childrens Obedience to be great too. And as Marriage is the greatest concern, and that

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which a Parent takes most care in ; so for a Son or a Daughter to be disobedient in this is the greatest piece of Rebellion, as well as Ingratitude, which he shews at large. He next proceeds to consider the Female Sex: And as they are of a more soft and flexible disposition than the Male, they are more adapted to Obedience: And that Obedience and Compliance in them seems more convenient and necessary. This, he says, will more easily appear if we consider the unsteady Nature, and unsatisfied Disposition, especially of the Female Sex, whose reasons are generally byast by their Humours, and not strong enough to search into those things that are best for a Married Life. He likewise takes notice of the Modishness of the generality of young Ladies: And says, that when we consider many of their Tempers, a person that would gain them, needs only fine Cloaths, an Impertinent Tongue overlaid with Bombastick words, and a Maggotish Noddle well stuff with Impudence. Of such persons Dancing-Masters, and Singing-Masters have frequently made a Prey.

The chief Spring, he says, that moves so many young Mens Affections is Beauty ; but he shews that this is so far from procuring their Imaginary consent, that it many times is the primary Cause of the greatest Miseries that befall a Married Life. He likewise considers Beauty in it self, and shews the infinite Folly of those that expect satisfaction from thence. There are other things, he says, which may attract Mens Affections, and cause them to transgress the Duty they owe to their Parents ; as *good Nature, a fine Carriage, a quick Wit, and a sweet Voice.* Yet he says, when all these meet together in one Woman, they are many times Misfortunes rather than Advantages, and Plagues rather than Blessings. He concludes this Head with good Advice to young Children, how to acquit themselves in this case, which not being willing to be prolix, I shall not trouble the Reader with.

IV. Our Author doubts not but Parents would be well enough pleased with what he has Writ in the former Chapter, but is afraid this will not meet with the same kind Reception from them, since it is to shew the Unreasonableness of their forcing their Children to Marry one they don't Love. This is a Misfortune, he says, that lights more upon the heads of great Persons than others, and more on the Female Sex than on Men. He shews the greatness of this Injury by several Arguments, I shall only mention one or two. 1. All the pains and cares that a Parent

Parent is able to take or perform for a Child in this sad case, can never make amends for it, the misfortune being often so great that 'tis beyond the Power of Man to relieve or give ease to.

2. For a Parent to shew all the kindness, tenderness and care imaginable toward his Children from their very Birth up, and yet by his over-violent Zeal and too eager desire after his Sons Happiness, by an unlucky blow to ruin him at once beyond all relief is most unaccountable. There are several pretty Thoughts in this Book, which I cannot insert without almost Transcribing it; as this, *Parents Lives are often like those of Poets, and Gamesters, who can very rarely arrive to the pleasure of being cool and at rest, their busie Souls, and overwhelm'd desires are continually in flame, which never suffers them to have a calm and even Temper.*—'Tis their overdoing of things that commonly ruins their designs and breaks all their measures, &c. He afterwards says that he cannot suppose that any Parents with their Children the least hurt or injury; but as he acquits them of this vice, he must needs accuse them of an insufferable Piece of Folly, when they think to make that Match happy which begins with Hatred and Loathing. He likewise shews the ungroundedness of Parents Pretences to justify this severity. *Viz. That time, and Balmy Blood with a little care will make all well again;* for these wounds, he says, are like the breaches of Ships and Vessels, which time only makes wider, but can never stop up: Or like the Diseases of old Age growing worse and worse till kind Death puts an end to all. The main and principal cause of this severity in Parents, he says, is Money, and takes occasion thereupon to inveigh against Covetousness, which he says (with an Ingenious Gentleman) is not so much a *Vice, as a deplorable piece of Madness.* That this is at the bottom of all will appear from hence, that they will never consider of nor suffer any thing, tho never so estimable and valuable to stand in competition with Money.

He concludes all with a few words of Friendly Advice, 1. For old Persons who are above Sixty, not to Marry at all, but employ their thoughts on another World. 2. For Children, That they dare not to venture on this Sacred Order of Matrimony without their Parents consent; but to have a strict and more than ordinary care to avoid all *Temptations* till they have leave, as they would a most deadly Precipice. But for the young Persons that have a larger Power of disposing themselves, 'twill be the highest Piece of Folly to Marry one that is much beneath them (except upon the account of some extraordinary Excellencies) which he also gave the reasons of above. 3. For

Parents, he would have them seriously to consider the great account they must give at the last day, for many of their Childrens failings, especially those woful misfortunes they have brought upon them by their own means, with the Heinous sins of Perjury and Treachery; therefore let them dread the thoughts of all such unhappy Matches. To conclude, he advises every person, Old or Young, to beware of Marrying to one of a different Religion: For, whatever other good things attend a Marriage, this one thing is enough to ruine all.

IV.

The Cabinet of the Library of St. Geneveve, divided into two parts, containing the Antiquities of the Religion of the Christians, Egyptians, and Romans; of Sepulchers, Weights, Medals, Monies, and engraven Stones; and of Minerals, Talismans, ancient Lamps, of the most rare and singular Animals, of the most considerable Shells, and of some exquisite Forein Fruits and Plants: By R. Father Claudius Molinet, Canon Regular of the Congregation of St. Maurus. Printed at Paris, 1692 in Folio, for Antony Dezallier, and is to be Sold by Reinier Leers, at Rotterdam.

OF all the Works of *Father Molinet*, there is scarcely any so likely to transmit his Name to Posterity as this Volume, which yet is nothing but a Description and kind of Inventory of the *Library of St. Geneveve*. But because he is in some manner the Founder of it, and that all the Curiosities with which it is enriched, were procured and gotten together by his care and diligence: That *Library* cannot but be a Monument, that will secure the Duration of his Memory for several Ages. And yet we pretend not by the Encomium of this one undertaking, to lessen the due value of his other commendable Works; because we are convinced, that without counting the Rest, his *History of the Popes by their Medals*, from the time of *Martin the 5th*, to the Pontificate of *Innocent the 11th*, will sufficiently distinguish him to all perpetuity among those of his Order.

The Title alone of this Book is equivalent to an Extract, being sufficient to make us comprehend, that *Father Molinet* has caused to be Engraven, all the most Remarkable Curiosities in the *Library of his Congregation*, to render it thereby in some

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Sense ambulatory, and put it in a Capacity to shew its self to all the Learned, even in their Closets. He explains all the Figures of it a little too succinctly, and seldom enlarges so, as to make any full or ample Remarks upon them: And there is none which he so much dilates upon, as that of the *Religious Ceremonies* the Romans observed towards the Dead, in their solemn *Obsequies*, which he very pertinently performs in describing the Tomb of a Roman. His General Observations are borrowed from the Treatise of *Kirkmann* concerning the *Funerals of the Romans*, who derived from the *Greeks*, their Custom of Burning dead Bodies, which they performed with a great deal of Ceremony, in the following Order and Manner. The Deceased Person was Crowned with Flowers, and Clothed with his richest and bravest attire: The Women named *Præfices*, Marched before the *Funeral Pomp*, singing Mournful Ditties or *Dirges*, called by the *Greeks*, *Nenia*. The Corps was placed upon a Pile of Wood, which was sprinkled with Flowers and Perfumes, and then set Fire to, with Torches by the nearest of Kin to the Deceased, who turned away their Faces in doing it, to testify with what Repugnance they rendred that last duty to their departed Friend. As soon as the Pile was burnt thoroughly down, the Ashes and Bones remaining from the Flames, were gathered up by Women appointed for that purpose, and laid up in an *Urn*, which was afterwards enclosed in a *Tomb*. Sometimes they Raised *Mausoleums*, or *Columns*, and other Magnificent and Ornamental Structures upon their *Tombs*, engraving upon them the most famous actions of those whose Ashes reposed under them, and sometimes they environed them with *Cypress Trees*, which were used as Symbols of death, or with some other Ever-green Trees, which they thought pleasing and delightful to their Gods *Manes*, or Gods presiding over *Ghosts*, whom they believed to make their Residence in those places. Their Custom was also to make Sumptuous Repasts over the *Tombs*, in honour of the Dead, which were called *Cæna Ferales* that is, *Funeral Suppers*. Which *Funeral Banquets* degenerated into Debauchery, and that to that degree, that if we may believe the Ancient Writers, the Invited Guests drunk themselves to such a pitch, that they fell dead drunk like so many *Victims* upon the Tomb of the deceased Person; *Luxuriose bibunt, & super sepultos seipsos sepeliunt*, They drink Luxuriously, and bury themselves as 'twere upon the Buried Persons, says one of those Authors, concerning the assistants in those Ceremonies. After these Observations, *Father Molinet* proceeds to a more particular Explication of the Structure

of the Tomb, he had singled out to describe, and pretends to find in it a wonderful company of Mysteries, in which his Talent is not overmuch to be admired.

V.

The Art of knowing ones self, or an Enquiry into the Sources and first Springs of Morality, By James Abbadie, D. D. and Minister of S. E. The first and second Part in 12. Printed at Rotterdam, 1672, and Sold by Peter Vanderslaart.

THE first beginning of *Wisdom* is, to *know ones self*. From thence may be concluded the necessity of all our Duties, and from that Fountain may be drawn all the precepts of *Morality*. As soon as we can so much command our selves as to shut up our rambling thoughts within our own Natures, and employ them wholly in the consideration of our own Frame, Temper, and Actions, without unprofitably wasting our reflections and censures upon other Men, that we may be able to apply them while they are fresh and in their full force and vigour to our selves, we shall in that home prospect of our own minds, how narrow and scanty soever it may seem to be to them who never made the Experiment, find Lessons enough to form a Model of a Reasonable Conduct. And therefore Mr. Abbadie thought Men could never be brought home enough to that point, and that this Axiom, *Know thy self*, which is generally too slightly heeded and considered, would if well put in practice, be alone sufficient to reduce the stubbornest hearts to the obedience of *Evangelical Morality*: For when we search into our selves with application, we fail not to discover within our selves, all the seeds of those *Rules of good Living*, that are prescribed us by *Christianity*, and we thereby find, that the *light of Reason* leads us to the very Confines of *Revealed Religion*. Mr. Abbadie in his first part, considers the nature of *Man*, which is an Enquiry that affords us matter of much *Humiliation*. For tho' *Man* is apt to imagine himself the *Center of the Universe*, and that the *Heavens* move, only for his Service, yet alas, when he vouchsafes but to look back upon all those *Infirmities*, which his greatest pride cannot but acknowledg him to be environ'd with, he must needs be constrained to abate much of that sub-

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lime *Idea*, and vain glorious conceit he had before entertained of himself. Let us but consider *Man* in all his several *Ages*: In his *Infancy*, he is almost quite ignorant that he is at all, so far is he from knowing what he is; and his *Old age*, by reason of the many irremediable Infirmities that accompany it, seems more like *death* than *Life*; his *Youth* is a perpetual hurry, and like a Bubble, is tossed about with the several winds of blustering and unruly Passions; and as soon as he begins to make any sober use of his *Reason*, he suffers no small anguish by reflections upon past time, and so many neglected or abused moments and occasions, which can never be recalled or recovered. and by the apprehensive prospect he has, of what is to come after, and cannot be avoided. In vain strives he to stop and taste some few sweets that he meets with in his way; Time like a Whirlwind, inexorable to his intreaties or complaints, hurrying him away before he can hardly reach the delicious Fruits he catches at, with his Lips. There is no body that ever we saw yet arrive to that indifference and unconcerned temper, in which the *Poet Martial* makes *Sovereign Happiness* to consist, when he says, *Summum nec metuas diem nec optes*, and that is so evenly disposed, as neither to fear, nor desire the day of his death. There is nothing so grievous or mortifying to *self Love*, than to see ones self continually dying, and to grow sensible of *Life* only, as we advance nearer to death. And that *Idea* strikes a *self Lover*, with so much the greater and more sensible affliction, because it shews him how near all his sweet engagements, and pamper'd inclinations are to their final Dissolution, and lets him see as 'twere behind a Curtain, nothing but the glympse of a long and very unpleasant futurity, that attends the ending of the present farce of Jollity, he is perhaps then acting which redoubles his Melancholy with a thousand cruel reflections.

But if after a serious reflection upon ones past *Life*, and comparing the *good* we meet with in it with the *Evil*, we should in cold blood, enquire whether we had any reason to lament the loss of so much of it as was past; we should perhaps find, that *Life* is not a thing that so much deserves to be coveted, as is commonly imagined. For alas, to how many Miseries, to how many inferiour unworthy, and painful dependencies are we not subjected? Those Losses which our *nature* misled and deceived by *Prejudices*, imagines it suffers by *death*, are, if rightly apprehended, but a Deliverance of us from a condition in which the *good* is not sufficient to balance the *Evil*, and where the most Quiet and settled Fortune is often traversed by most tormenting

menting displeasures; which are so great, even in the most fortunate *Life*, that if *God* had imposed upon Men a necessity of *Living* always, as he has done a fatal necessity of *dying* some time or other, they would perhaps have been more afflicted at their *Immortality*, than now they are at the *Terrours* of an unavoidable *Death*; and the necessity of *Living* would make them more intent upon the consideration of the *Evils* of *Life*, than upon its *delights*. They would not be possess'd with so much Repugnance against the quitting their *Bodies*, as now, but would rather be secretly troubled, that their *immortal Souls* that animated them, should be designed for nothing else but such terrestrial occupations, that were proper only to serve for prolonging the duration of those frail and brittle *Fabricks*, to which they were so unequally tied. *Man* has reason enough to be disgusted at *Life*, and weary of it, by the many griefs and afflictions he meets with in it, and by the obligation it lays upon him to be always propping and providing for the vile necessities of a viler *Body*. It is true, Men are generally affrighted at the *Ideas* and conceits of *Annihilation* and *Destruction* that seem painted in the features and lineaments of *Deaths Image*, as it appears to them; and because they are more apt to mind the *Body* than the *Soul*, which they are not so sensible of, they are terrified at the bare thoughts of the reducing of their *Body*, the *Organ* of pleasure, to a stinking *Carcase*, and into *Dust*, and of its being shut up in the black and dismal *Night*, of a cold and comfortless *Tomb*. And that horror interestes and engages them powerfully to endeavour its conservation; which is the cause that, when Men can but stupify and lull asleep the thoughts of *death*, or weave but a *Webb* out of some *Worldly* considerations, that may serve to veil from them its grim and gassy *Countenance*, they then fearlessly advance towards it, which that way that they term *honour* calls them, and no danger is able to make them give back, or to balk them in their *Career*. For then they disguise *Death*, by dressing up the *Skeleton* with the *Robes* of *Glory* and *Greatness*, and covering its frightful *Visage* with the bright *Mask* of *Fame*, and then our *Hero's* being thus animated by that *magnanimity* and *valour*, with which they affect to dazzle both the *rown*, and their beholders *Eyes*, are thereby so intoxicated, that they become insensible of the horror that incircles that *King of Terrours*, and run carelessly full Mouth upon his most slaughtering *Engines*. But notwithstanding all this seeming and specious *Gallantry*, it is often observed, that he that has nobly braved a *Death*, he lookt upon as accompanied with *Tumult* and

and *Splendour*, has not been able with any tolerable constancy to stand the approaches of a peaceable and quiet Decease; and many a famous *Warriour* and Renowned *Commander*, though he has a thousand times lookt *death* in the Face in the Field at the head of his *Troops*, before whom it was shameful to do otherwise, and suffered with Heroick Courage a thousand illustrious repulses, and a thousand honourable *Disasters*. whilst he was buoyed up with the thoughts of so many thousand Eyes, being fixed upon him, and whilst environed with thousands of Spectatours ready to witness and applaud his *Constancy*, and publish his *Fame* both to the present and future Age, yet when he is reduced to die in *private*, and in cold blood, and without those imaginary Circumstances of *honour*, shrinks from his wonted *Courage*, gives the lie to all his former Conduct, and encounters Death with a more trembling heart, and much less of Resolution than many even of the weaker and more timorous Sex: And whence proceeds this, but from this cause, that his *Courage* drawing its whole Life and force from the Eyes of an applauding *Multitude*, can no longer subsist when removed out of their View, and beyond their Influence, but being left to it self, sinks under those very accidents which it before so fiercely defied and contemned. And so Mr. *Abbadie*, after he has suffered his wit to divert it self with making several reflections of like nature, concludes from thence, that 'tis the *Immortal* part of our selves that only deserves our care, and that the *Immortal* goods are those that alone are worthy of our hopes, and of our desires.

At the entrance of his Second Book, he handles this Question; viz. *Whether the Source of our Corruption be in the Mind or in the Heart?* The *Mind* is called the *Soul*, because it Reasons, Judges, or makes Reflections; and the *Heart* is also stiled the *Soul*, because it has affections of *Love*, *Hatred*, &c. Mr. *Abbadie* Answers to this *Quære*, That since it is ordain'd, that the *Heart* should be conducted by the *Mind*, the Source of our *Malice* must needs be in our *Affections*, and not in the knowledge of our *Souls*: So that 'tis not the Degree of *Darkness* in the *Understanding* that produces the *Passions*, but the *Passions* that darken and obscure the *Understanding*. There arise from the Seat of the *Affections*, continual Clouds that obscure the *Mind*; which is the reason that we fall into much fewer Errors in such parts of Knowledge, as respect only matters of *Curiosity*, than in those that concern our *Interest*. We hate a *disobliging Truth*, and look upon the *Decisions* of Reason, (when pronounced alone without the Suffrages of *Interest* or *Passion*, which corrupt Nature will needs compel it to

permit to act as Benchers with it, in all its Courts) as so many troublesome Remonstrances, unseasonably made by some plodding and impertinent Pedant. For if men were moved most by Reason, then would Philosophers much more powerfully persuade than Oratours; since the former make use of an exact and severe Judgment, that weighs and examines all things, and of fit and just Comparisons; whereas, the others abound in Figures and Fictions which paint Truth, much bigger than the Life, and would be nothing else but pompous and magnificent Impositions, if such excesses were not justified by the Rules of Art; and if men were not agreed always to abate considerably of their signification. But because men are determined most by their Affections; therefore Oratours are more successful in persuading than Philosophers; the Soul being once moved and warmed into a Passion, follows the motion those skilful Charmers inspire into it, more because it is touched, than persuaded, and runs after a light that glitters, tho' its twinkling Rays be too weak to enlighten; nay, so true it is, that our Depravation proceeds originally from the Heart, that we take delight in imposing upon our selves with agreeable illusions, and to balk the severer Scrutiny of our Minds with affected distractions and ignorances. We hate to be brought to any sight of our duty, because it comprehends a thousand painful and unpleasing obligations; and therefore nothing so highly pleases us as that which permits to live in diversion, and nothing is thought so charming, as that which leaves us in Ignorance of our selves. We often strive with a strange Emulation, for an Employment, whose Functions, perhaps, are altogether sad and disagreeable, and think our selves happy enough, if it leave us no time to spend upon our selves; and if the turbulent Succession of Affairs, do but keep us always in action, we are satisfied. That variety of external Objects dispenses the Soul which flies from it self, from all those troublesome reflections, that otherwise would render it uneasy. We admire a Philosopher that confines himself to a solitary life, and dares endure the prospect of himself, tho, perhaps he does it only to gain the esteem of Wise-men, which he values above that of the Vulgar; yet in that case, he is not so much alone as men think him; he quits all company only that he may place himself so much the more in the view of Mankind. He would have all men come upon their Knees before him, to put him out of his ill humour; and if contrary to his Expectation, he find himself not adored, he thereupon turns Man-hater. Repose is not so easily made a right use of; Men seldom chuse it; and if by chance they be condemned to it, they strive

strive to make themselves Remarkable, by finding out some extraordinary Invention to divert their *Minds*, and to go out from themselves as far as they can, by Contemplations that may supply the place of other distractions. Each *Passion* has its Maxims of peculiar *Policy* to justify it self, and if *Truth* present any opposition, Men seek to drown its Voice with the noise and din of *Worldly Business*. If the *Soul* be forced to enter into any Discussion of the Pleas of its *Duty*, and the Preensions of its *Inclinations*, with what partiality does it perform that Examination, which with so much *Repugnance* it goes about? All its considerations, upon any *Truth* that is displeasing to it, are cold and languishing; and it usually conceives but ill, what it receives against the grain; but on the contrary, it is very ingenious in defending the pretended Innocency of its darling *Concupiscence*; and returns to the charge with whole Battalions of *Excuses* to justify with ardour, its beloved *Object*. Thus the *Heart* plays with the lights of the *Mind*, and abuses them to the defence of those very *Inclinations* they were ordain'd to suppress.

However, Mr. *Abbadie* does not absolutely condemn *Self Love*, against which, Treatises of *Morality* commonly declaim. No, he tells us, *Nature* teaches us to love our selves, and that God never commanded us to hate our selves. Those *Vertues* that proceed out of the Bosome of *Self Love* are not to be censured for Weaknesses, nor ought we to imagine, that the *Soul* can behave it self with Indifference towards that which it judges advantageous to it. They which would constitute it in that indifference, have not sufficiently studied *Nature*. *Self Love* is an essential Ingredient in the exercise of the *Vertues*, and a good action is but a kind of act of *Self Love*, that is more noble and reasonable than all others: And God himself draws motives from it to induce us to the practice of *Holiness*, and interesses *Self Love* in the cause by his *Promises* and *Threats*, which he would not so often place before our Eyes, if that great sentiment of *Nature*, were not both lawful and innocent: And consequently, *Self Love* can never be criminal, but by its *Object*; and when 'tis too much taken up, and abused by too intent, and eager an application to the *Creature*; for when we love God, as our *Sovereign Good*, we advance *Self Love* to its highest degree of Perfection. It's certain, that if we examine well all our *Affections*, we shall find them all center in *Self Love*. We love a Friend for the Pleasure or Profit that accrues to us by him; and *Self Love* that has need of the support and good Opinion of others, finds that desirable acquisition in the person of a Friend, which it believes seasoned with that favourable disposition that is necessary to produce such

an accession of happiness. An Interest of *Vain-glory*, gives rise to *Illustrious Friendship*; as an Interest of *Pleasure* is the cause of the softer Engagements of *Love* and *Gallantry*. That is the cause why we are apt to love those to whom we have done good, more than those from whom we have received good. A Benefit receiv'd, seems to reduce us to an over-uneasie Subjection, and is a sort of delicate *Chain* that ties up our *Hearts*, and cramps our *Liberty*: And great *Obligations* have often been resented as great *Offences*, because, they many times make the obliged person too sensibly feel the *Superiority* of his *Obliger*. But *Self-love* applauds it self more in subjecting others to a kind of *Vassalage* by its *Favours*, and in acquiring, by that means, some right and pretension to their *Zeal*, to their *Friendship*, and to their *Service*, and looks upon them, as persons, that in some measure depend upon it. We love *Vertues* as they tend more or less to our own *Interest*, and according to the *advantage* we expect from them. We prefer that *Clemency* that spares us, before *Severity* and *Liberality*, that despoils it self to enrich others, before the *Prudence* of *Oeconomy* and good *Husbandry*: And *Humility* that refuses to dispute our *Pretensions*, is most willingly esteemed by us, the most recommendable of all *Christian Vertues*, from which it follows, that those *Vertues* generally appear most amiable to us, that flatter us with the hopes of the greatest *Advantage*. Whereas, that *Vertue* that is too dry and lean, and that has nothing at all of agreeableness to ingratiate it self with our *Affections*, strikes a damp to our *Hearts*; and tho it may extort from us, some *respect*, yet never gains our *Courtship*. Nay, and the Author further pretends, That when a Man considers God himself only as his *Judge*, armed with *Thunderbolts* ready to dart at him, he can hardly conceive any affection for his infinite *Perfections*, and would cease even to admire them, if he could any ways refuse them his *Admiration*; and tells us, All Men are much in the same Disposition the *Romans* were once in, when upon the news of the Death of *Germanicus*, they run furiously into the Temples, and overthrew the Images of their *Gods*; That Violence being an expression of what *Man* would, had he but the Power, exercise against his *God*, when he thinks him his *Enemy*. But our Religion teaching us what immense *Charity* and *Tenderness* God has for *Mankind*; that is a Reason that is the Key of our *Hearts*, and makes the love of a *God* infinitely good, succeed in the place of the *Dread* of an *Avenging* one.

Self Love then is only blamable when it is *Irregular*, and therefore the Author employs the rest of his Work in examining the *Vices* that flow from it when *Inordinate*, and distinguishes them into

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into several *Classes*, which yet seem all to be reducible to that one of *Pleasure*: For *pleasure* is not confined to *sensual Intemperance* only; but extends also to the *Mind*, which has its *Debaucheries* as well as the *Body*. All *Vices* are consequents of *Voluptuousness*, which *Diversifies* it self according to the different tempers and humours of Men. And accordingly Mr. *Abbadie* ranks *Pride* among the *vicious pleasures of the Mind*, and descends there to the examination of all the several Characters and Impostures of that *passion*. It is very hard to render a Reason for that extreme eagerness and avidity with which men hunt after *Esteem* that seems to be but an *imaginary advantage*, and above all, it is most incomprehensible in those that hazard their all, for a *Glory* which they know they shall not survive to Enjoy; and we are told, that it is a kind of *Idolatry* they are possess'd with of *Self-Love*, that endeavours to eternise it self in the memory of Men, and to save it self from the Ship-wrack of *Time*, by filling the *World* with the noise of their great *Actions*. Well, let it be a *Chimera* if you please; for men *Ambitiously* with their greatest peril to pursue *Honours* they cannot be sensible of in their *Graves*, and to lose their present real Enjoyments for the vain imaginations of a *Futurity* in which they have no concern; but 'tis the *Chimera* of great Men, and Mr. *Abbadie* pretends that *God* is the *Author* of it; and that as he has planted in men the *Love* of *Pleasure*, to make them sensible and Solicitous of the *Propagation* of *Society*, he has also engraven in them a *Love* of *Glory* to incite them to *Noble* and *Laudable Actions*. 'Tis to this desire of *Glory* that we owe the *Invention* of all *Curious* and *Ingenious Arts*, and the exertion of all the noble efforts of *Human Wit*. Since then the *Love* of *Glory* was placed in the *Model* of the *World*, by the great *Author* of *Nature*, for the common good of *Society*, nothing can be condemnable in it but its *excesses* and unwarrantable *Refinements*. As for example, the humour of *Calumniating* and *Defaming* is an effect of *Vain Glory*, that puts us upon blaming of others, to insinuate that we our selves are clear from those Faults we condemn in them; and we imagine we humble them by that *Censure*, it being the main delight of *Pride* to tempt men to exalt themselves above their *Rivals* and *Competitors* in the *Worlds* good opinion: And 'tis an ordinary *Stratagem* of that *Vice*, to pretend a contempt of *Glory*, the world being full of People that raise the Price of their esteem, when they find it too ambitiously Courted; and therefore 'tis the policy of *Vain Glory*, to dissemble that they aspire to any thing like it, knowing well enough, that the *World* is extremely taken with a *disinterested Spirit*, and is always ready to

force

force its esteem upon those that seem to refuse it. Which is the Reason why those who in appearance are so *Modest*, and reject *Flattery*, are quite put out of their play, and at a loss when they meet with *contempt*. They can make a shift to suppress within their Breasts the tickling joys that dance about their Hearts at the noise of the shouts of an *Applauding Mob*, or at the sound of *Fame's* louder Trumpet proclaiming their Praises even to remote Parts, but are not able to contain their Grief at, or dissemble their resentments of a slight, or of being disesteemed; no, then the top of the Furnace flies quite off, and letting out the Flames of their dissembled *Passion*, discovers what *Fire* burned within, when all seemed covered with *Ice* and *Snow* without. They more easily manage their *hate* than their *Envy*, this last always harbouring an effective, but Malicious esteem which seldom pardons any good *Qualities*, which it always considers as Crimes of *High Treason* as 'twere against that *Sovereignty* themselves aspire to over the Hearts of them by whom they would alone be admired. Mr. *Abbadie* still makes further advances into the inmost Rec. fies of the several Characters of the different sorts of *Pride*, and promises to continue to impart to us diverse other Discoveries in the *Knowledg* of that, as yet but little known *Empire* of the *Heart*. And if there be some passages in his *Morals* that may seem a little too *Abstracted*; he begs our *Excuses* for it at the beginning of his Book, telling us, That if he does not always accommodate himself to the *Vulgar Opinions*, it is because that is no place proper for the humouring of *Prejudices*, the paying of the least deference or complaisance to which, could not but be of pernicious *Example* and *Consequence* in such a Subject as *Morality*. We may add, That his *Fancy* sometimes is too sublime, and soars too high always to stoop to the Capacity of all Readers; but yet that tho he transports them through every singular, and untrod-den paths, he all along causes to shine before them such splendid Rays of *Light*, that so wholly take up and fix their Eyes so fast upon them by their *Vivacity*, that they will hardly suffer them to wander or turn from them to any other Object. So *Artfully* has this Pious and Ingenious *Moralist* tempered the rugged, but useful Precepts of *Piety* with *Pleasure* and *Delight*.

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VI.

Medicinal Experiments, or a Collection of Choice Remedies, for the most part simple, and easily prepared. By the Honourable R. Boyle, Esq; late Fellow of the Royal Society. The Second Edition. Printed at London, for Sam. Smith, at the Princes Arms in St. Paul's Church-yard, 1692.

MOST part of the World are led away with a conceit, that no *Medicines* can be capable of any Rare Vertue, or considerable Effect, but such as are either very laboriously composed, or made of a multitude of Ingredients, or at least of some Drugs, or strange kind of Simples, or parts of Animals, Precious Stones, &c. that are far fetcht, very dear, and perhaps very hard, or next to impossible to get. Whereas, when some of the choicest Secrets of the most Renowned *Physicians*, with which they did most of their cures, as likewise most of those Medicines with which Old Women sometimes, and other unlearned persons do such wonderful things, as both astonish and eclipse our professed Doctors, and which at first were the Secrets of some former eminent *Physicians*; when they have by accident, or any voluntary Communication, been made known, have been found to be ordinary and easie Compositions; and even such, and no other, are almost all those which are daily found out and used with most success, by all the most famous and fortunate Physicians of the present Age; if we may believe them that have Converſed with those among them the most worthy of Converſing with, in the best part of Europe: And such Receipts are valued as long as they continue Secrets, but when once they come to be Published, they are both slighted by *Physicians* and Nauseated by the major part of Readers, as if that which was before Publication capable to do publick service, were ever the worse for being put into a condition to do it with a more general and publick effect. Let us therefore intreat those that shall peruse this little, but excellent Cabinet of Remedies, to lay down that vulgar Prejudice that often hinders the best effects of the best things; and to believe one who as he was the greatest Experimental *Philosopher* of his Age, and one of the most curious Operatours in, and Experimenter of the Vertue of *Medicines* of any, and the most acquainted with all the Judicious and Sincere Persons that spent their time in the

the same useful and noble Enquiries ; so he was one that was most sincere, that made no gain of his Knowledg, and that being far above all private Interest or Ends, or any sordid or indirect designs, spent all his *Patrimony* which was not mean, in making Experiments mostly with pure design only to promote the publick good, and that very particularly in *Medicinal* Matters ; I say let them believe a Person of so great and unquestionable *honour*, and of so known, and so extended a *publick Spirit*, and he will tell them, that the following Receipts, though parable and cheap, are yet not only such as he has experienced himself, or that have been experienced by others, whose report he could trust, but that they are safer than many other Medicines in great Request, and that they may be very usefully employed by those that know how to administer them discreetly for whom, and not for the meer, ignorant, vulgar he intended them, the best Remedies in the World, being but pernicious, or at least but by accident of any good effect, in the hands of People of no Judgment. He distinguishes them into three Classes marked with *A B. C.* *A* signifies a Remedy of the first Excellency, *B* of the Second, and *C* of the Third, and yet all very good in their kind.

I shall select some few of the first Class, which I shall set down, by which you may make an estimate of the Rest.

In the first part for *A G U E S.*

A. Take Salt of *Card. Benedict.* and Salt of *Wormwood*, ana 15 Grains, *Tartar Vitriolate* half a Scruple, mix them, and give them in a few spoonfulls of *Rhenish Wine*, or of some other convenient Vehicle, either before the Fit, or at some other time, when the Stomack is Empty.

An Amulet against the *C R A M P.*

A. Take the Root of *Mechoacan*, and having Reduced it to Powder, fill with it a little square bag of *Sarcenet*, and some such slight Stuff, about three Inches square, and hang it by a String about the Patients Neck, so as it may reach to the pit of the Stomack, and immediately touch the Skin.

To

To Stanch Blood, especially in *W O U N D S*.

A. Take those round Mushrooms, called Puff-balls, when they are full Ripe, which is in Autumn, and breaking them warily, save carefully the Powder, and strew some of it all over the part affected, binding it on.

For the bloody *F L U X*, and other *F L U X E S*.

A. Take the Stalks and Leaves of the Herb *Conyza Media*, or *Fleabane*, dry it gently and powder it, and give of it about one Dram, twice or thrice in a day, in any convenient Liquor, or in Conserve of Red-Roses.

To clear the Eyes, even from *F I L M S*.

A. Take *Human Dung* of a good Colour, and Consistence, dry it slowly, and powder it very finely, and blow it once, twice, or thrice in a day, into the Patients Eyes.

For *C O N V U L S I O N S* in Children.

A. Give the Patient from 2, 3, or 4, to 5, 6, or 7 Grains, according to the Childs Age, of the true Volatile Salt of *Amber* in any proper Liquor. Note, this is nothing near so efficacious in old Persons as in Children.

For Gripping *F L U X E S*.

A. Take of *Crude Lapis Calaminaris*, finely powdered, two Scruples, of white Chalk one Scruple; mix them exactly, and give them in a spoonful or two of New-Milk twice, or if the case be urgent, thrice a day.

For a *R U P T U R E*.

A. Take of the Roots of *Solomon's-Seal*, well cleansed, and scrape one ounce of them into a quart of Broth, and let the Patient take a Mess or Porringer full of it for his Breakfast; or else give him in any convenient Liquor, a dram or two Scruples of the Powder of it.

In the Second Part, a good Drink in continual or other

F E A V E R S.

Poyl half an ounce of *Hartsborn*, burnt to a great whiteness, in half a Pint of some convenient small Liquor: Boyl it but little, and give it from time to time.

A Remedy for the *C O L I C K.*

A. Take a Quart of *Claret*, and put into it about two Ounces of *Nettle-seed*, Bottle it, and stop it up, then set it in boyling Water, till it has boyled three or four Walms, then take it off, and keep it for Use; and give of it a small Draught once or twice a day.

For the *P I L E S.*

A. Take Balsam of *Sulphur*, made with oyl of *Turpentine*, and Ointment of *Tobacco* equal parts, well Incorporated, and anoint the grieved place therewith.

The Book Concludes with a compleat Catalogue, of all that Noble and Famous Author's Works, both *Philosophical* and *Theological*, wherewith he has gratified the Learned World, and Credited the Genius of our Climate and Nation.

VII.

The Revelation Unveiled, or an Essay towards the Discovering;

1. *When many Scripture Prophecies had their accomplishment, and turned into History.*

2. *What are now fulfilling.*

3. *What are still to be fulfilled, with a guess at them, with an Appendix endeavouring to prove, That Pagan Rome was not Babylon, Rev. 17, and that the Jews shall be Converted.* By Sam. Petto, Minister of the Gospel, at Sudbury in Suffolk.

London, Printed for John Harris, at the Harrow in the Poultry, 1693.

There have been so many extravagant attempts made towards the Explication of this Prophecy, that it has given occasion to some thereupon to disbelieve and Ridicule the whole *Christian* System of Religion; to others, to reject its Divine Authority; and

and lastly, to others more modest, to think, at least, that it was a piece of sinful Rashness to meddle at all with its Interpretation; for indeed, there have been some *Enthusiasts*, and bold, tho very vain pretenders, almost of all Sects, that have made a strange malicious Application of all threatening and stigmatising passages in it, to their Adversaries, and that with as positive an Air as if they had been Infallible or Inspired; nay, and such Examples have not only been among the wilder Sects, but even those of quite another Character, there have been some that have strangely wrested some parts of this Sacred Prophecy in defence of their own peculiar Fancies and Whimsies; witness for Example, that *French Essay*, written not long ago, by a Protestant Refugee of that Nation, to prove our King *William* to be the mighty Angel mentioned in the Tenth of the *Revelations*, and most of the Events mentioned in that, and some other passages to be already come to pass, or shortly ready so to be, under his Reign; and a no less extravagant Tract of another *English* Writer of about the same date, that would fain make us believe, That by the Angel that offered up the Prayers of the Saints, mentioned *Rev. 8. 3.* was meant precisely, the present established Church of *England*, and that by the Golden Censer in his Hand, was meant the *Common-Prayer*, &c. which are a sort of Compliments for which we may without danger of Presumption affirm, that neither our Religious King, nor our Church, nor, as we believe, any sober thinking *Christian*, of what Opinion soever in other matters do ken them any thanks for no such Blasphemous Applications of the holy Oracles, but are a perfume only acceptable to such a one as the *French Agrippa*, and his *Dragooning Church*, who pretend to Divine Honours, and Angelical Prerogatives. But notwithstanding such phantastical Interpretations as those, or the mistakes of other more solidly judicious, and pious Men in their Conjectures upon this Prophecy; it is our Authors Opinion, that it is a duty of high Concernment to *Christians* to be searching the *Scriptures*, one part as well as another; and that this Prophetical Book had never been intituled a *Revelation*, if to understand the *Will* of *God* therein signified, had been unattainable; nor those stiled *Blessed that Read and Hear it*, *Rev. 1. 3.* if it had been altogether unintelligible, or if it had not been the Intention of the *holy Ghost* by these expressions, to encourage, at least, if not to oblige all understanding *Christians* to Read and Study it; neither ought it, says he, to discourage any from such a search, because some have been overseen in their Computations of Time, because, at that rate the study of other *Scriptures* may

be rejected also, seeing many Wise and Learned Men have been grossly mistaken about great matters of Faith and Doctrines of the Gospel; and I may add, since many perverse *Hereticks*, and some misguided, tho well-meaning persons have made Interpretations, and drawn Conclusions from other parts of *Scripture*, tho far less obscure, not only much more absurd and ridiculous, but of much more dangerous and pernicious Consequence than ever were made upon, or drawn from this Book of *Revelations*: However our Author uses all imaginable Caution, that this *Essay*, if it prove not infallible, may at least give some light, as well as incitement and encouragement to a further and clearer discovery of those *Mysteries*, which if once known, would be of great use and comfort to all true *Christians*, under whatsoever pressures; for he is not peremptory in fixing of times, but offers different *Epocha's* with the grounds of each, leaving it to them or the Event, to determine the Truth. Here you will meet with no Pragmatical, or Magisterial positiveness, no invidious or so much as ungentle Reflections upon any *Protestants*, as unhappily distinguished into parties, so far is he from Railings, no extravagant Whimsies, or so much as any pretences to Visions, or the Spirit of immediate *Revelation*, or *Prediction* of things to come, but only a Rational and Modest comparing of *Scripture* with *Scripture*, and Events with Events, and *History* with *Prophecy*, mixed with some comfortable and instructive uses and applications without imposing upon any Man's Belief, or pretending to bar any pious and sober Readers after all, from abounding in their own sense. I shall now give you a brief view of the Book it self, and of the method observed by the Author therein, and so conclude.

He first gives us the general scope of this Book of *Revelations*, which he tells us, contains not only useful Moral Observations, but Prophetical Predictions of the State and Condition, and Actings and Sufferings both of the true Church, and her Enemies, from the days of *John*, to the general Resurrection, *Rev. I. v. 1, 3.* and *Chap. 20. v. 10, 11, 12.* In which are Remarkable, 1. Seven Seals, *Rev. 6.* Six of which lasted during the time of the *Pagan Emperours*, till after anno 300. And the Seventh delivered it self into 2. Seven Trumpets, *Rev. 8 & 9.* some of which began before anno 400. 3. Seven *Vials* or last Plagues, *Rev. 15. 16.* all other Dispensations being for Time, reducible to some of these. And that the *Roman Empire* is the Scene or Boundary of all these, he pretends to evince by the Description given, *Rev. 17. v. 18.* which agrees to no City or Empire but that of Rome, which was built

built on seven Hills, v. 9. and had seven Heads, i. e. seven Supreme Forms of Government, viz. 1. Kings, 2. Consuls, 3. Tribunes, 4. Decemviri, 5. Dictatours, 6. Emperours, and 7. Popes, whereof the five first were fallen, and the 6th, viz. Emperours, was still in the days of John; and the 7th, viz. Popes, was yet to come: And in which were the ten Horns which afterwards receiv'd Power as Kings, which in John's days they had not.

The Churches principal Enemies there described, are Four, viz. 1. a Dragon, 2. a Ten horned Beast, 3. a Two-horned Beast. And he noteth, That the Church, till after Ann. 300. is decyphered by a Woman clothed with the Sun, and then that the Red Dragon was her grand Enemy: That afterward she is described under the notion of two Witnesses, Rev. 11. and of 144000 sealed ones, Rev. 7. 14. and 1. When her great Enemies were the first and second Beast, and the Whore. And the grand opposite to the true Church, he, with most other Expositours, makes to be the corrupt Church of Rome, called Mystical Babylon, Rev. 17. v. 1, to 6. and expressly said to be the great City that Reigneth over the Kings of the Earth, v. 18. For the better understanding, or clearing of which Prophetical Mysteries, he lays down these 10 following principal Rules or Positions.

1. First, That the Dragon notifieth Pagan Rome Persecuting, or such Powers in the compass of the Roman Empire, that were not professedly Christian as Almans, Huns, Turks, &c.

2. That the first Ten-horned Crowned Beast is the Civil State of the Roman Empire, as broken or divided into Ten Persecuting Kingdoms; and not its flourishing Imperial State, when it was termed a Dragon, which being a different Sentiment from other Interpreters, he endeavours the more laboriously to prove, both by comparing of Events, and of Scripture.

3. That the Two-horned Beast is the Pope, Rev. 13. 11. who, by his first Horn of Ecclesiastical Power, is a False Prophet; and by his second Horn of Temporal Dominion, became the Seventh Head of the Roman Empire. Under which Head, he gives us a very different Explication of the number of the Beast, than has hitherto been offered by others, conjecturing, that it signifies the number of 666 natural Years to be counted from his first persecuting the Reformed Churches, till his Fall.

4. That the little Horn mentioned Dan. 7. growing on the Fourth Monarchy, and distinguished from the little Horn, Dan. 8. springing out of the Grecian Empire, is likewise the Pope; as he infers by many probable Reasons and Citations.

5. That

5. That the Time of the rising of the *Ten-horned Beast* was in all probability, in the time of the *Emperour Valens* before *Ann. 400*; when the *Goths* and other *Barbarous Nations* began to Canton out the *Empire* into particular *Kingdoms*, &c.

6. That the *Eastern parts* belong to the *first Ten-horned Beast*, as well as the *Western ones*.

7. That the *42 Months*, the *Time, Times and half*, and *1260 days*, did in all probability, begin before *Ann. 400*, and signifie the same space of time, viz. *1260 Years*; under which Head he explains the meaning of the great *Battel* in *Heaven* between *Michael* and the *Dragon*, to be the overthrow of the *Pagan Emperours*, and *Pagan Worship*, by *Constantine the Great*; and concludes, That whenever those *1260 days* began, he is comfortably persuaded, they ended some years ago, and that consequently the *Sack cloth State* of the *Church* is over.

8. That after the *Expiration* of the *1260 days*, there is a *Witness killing-War*, the *Death and Resurrection* of the *Witnesses*, and a great *Commotion* before the sounding of the *Seventh Trumpet*. Under which Head he explaineth, who those *Witnesses* are, and what their *Deaths*, and *how, when, and where* they are to be slain, in *Seven Propositions*, with their *Proofs*, too long here to be inserted.

9. That the *seventh Trumpet* doth not contain all the *Seven Vials*, but only the latter part of the *Sixth*, and the whole *Seventh Vial*: where, by *Vials*, he tells us, is meant, the *Seven last Plagues*, or *Tempests* of *God's Wrath*, not upon the *Saints*, but upon the *Papal and Antichristian World*.

10. Tenthly, That we are now under the latter end of the *fifth*, or beginning of the *sixth Vial*. Under which Head, after he has explained his conception of what is meant by every particular *Vial*, and distinguished between *Babylon*, which is the *City Rome*, and *Babylon of the Nations*, which is the rest of its *Empire*; and of which he pretends there shall be two several *Destructions* denoted by the different terms of *Harvest* and *Vintage*, he advises us to wait with *Faith* and *Patience*, for those things that are yet unfulfilled, which he enumerates to be,

1. The *Death, Resurrection, and Ascension* of the *Witnesses*.
2. The *wasting and diminution* of the *Turkish Power*, so as it shall cease to be a *Woe* to the *Romish Idolaters*, *Rev. 11. 14.*
3. The *down-fall* of *Mystical Babylon* at *Rome*, both *City, Power, and Worship*, &c.
4. A *Song and Triumph* of the *Saints* for her fall there, about the latter end of the *Sixth*, or beginning of the *Seventh Vial*.
5. The *Conversion* of the *Jews*, with their *Return* into their own *Land*.

6. *A general Combination of Enemies against the Church, and chiefly that of the Jews, which shall occasion the total Destruction of all Adversaries at Armageddon, under the seventh Vial.*

7. *A great and Stupendous Alteration in the whole World.*

8. The setting up of the *Glorious Kingdom of Christ*, and of the *New Jerusalem a Thousand Years*, Rev. 20. 21, 22. When, and not till when, *Satan* will be bound. Which, saith he, will be, not an absolutely sinless state, but only a better more perfect and purer state than any other since *Adam*, which being expired, *Satan* shall be let loose again to Deceive the *Nations*, soon after which, shall follow the *Judgment*. every of these Rules he explains very fully, proves as clearly and solidly as comparing of Scripture, and judicious conjectures will go, improves and confirms with diverse pertinent and rational Inferences, and by answering all objections, and enriches with useful and pious Admonitions, Exhortations, Instructions and comfortable Applications as the salt and seasoning of the whole; and so after having in an Appendix, endeavoured further to clear the distinction between the first *Beast, or Civil Imperial, and Royal Power in the Roman Empire*, and the second *Beast, or Power both Ecclesiastical and Temporal* since exercised there by the *Pope*. He concludes with fervent Wishes and Breathings after the promised *Glorious Deliverance* that at last shall Crown the constancy of the *Saints* in the *Church Militant*, and render it completely *Triumphant*.

VIII.

An Argument proving, That the Abrogation of King James by the People of England from the Regal Throne, and the Promotion of the Prince of Orange, one of the Royal Family, to the Throne of the Kingdom in his stead, was according to the Constitution of the English Government, and prescribed by it. By SAMUEL JOHNSON. London Printed for the Author, 1692.

THE Ingenious Author of this Piece, his Works and Sufferings are so well known in most parts of Europe that it would smell rank of Affectation to say any thing of him or them; and therefore I shall satisfy my self with giving a brief view of this Book.

He

He Directs it to the Commons of England; and shews first how the Subversion of Government began at that Noble House, by first decrying it, and alledging it but of late Original; and how well this diminishing the Power of the Commons was liked by the Clergy, particularly Dr. Hicks (whose sentiments in this point the Author lets down.) Yet he shews that this is contrary to the Constitution of the *English* Government, since not only King *Charles I.* acknowledged that the Laws were made by King, Lords and Commons, but also that in every Act of Parliament that's made 'tis expressly said in the enacting part, that 'tis made by the Authority of them all. But above all that wrote against the Rights of Parliaments, none went a greater length than Dr. *W*—— who said that the House had no more hand in the Legislation than the Beggar had in his Alms which he bestowed upon him.

In the Year 83 some that were for the Bill of Exclusion fell at last Sacrifices to their Enemies Fury, which he says, had it pass, had saved the Lives of 100000 Men, whose Blood lies at their Door. But these Doctrines, he says, destroy them only in the Quality of Legislators, but a Doctrine was started, *viz.* Passive Obedience, which makes them Slaves too: But, he says, that though they had made *K. James* believe they would be Passive unto Death, yet no sooner did he meddle with them, but their Passiveness began to dwindle away.

He says afterwards that the wretched Inventions of Usurpation, Conquest and Desertion were found out merely to cover Passive Obedience. Another Invention was that you are not to trouble your head whether the King's Title be right or wrong, but to swear to what is uppermost. But this, he says, is as if the Subjects of *England* were to engage their Obedience blind-fold.

These Hypotheses, he says, 1. Undermine the King's Throne as if he had no Legal Right to the Crown. It is true, he says, that God can give Kingdoms to whom he pleases, but then his will must be particularly notified to every Person that is to be his Subject. He shews afterward that Usurpation is of the Devil, and that an Usurper is as far from being a King by Divine Right, as the *French* and *Irish* Massacres were from being so. Conquest, he says, is another wicked false Title to unsettle the Throne, and that his present Majesty disclaimed it in his additional Declaration. He defines what Conquest is, and what a Conqueror. Desertion he says, is manifestly false, since King *James* was forced to go, but cannot trace him particularly without being too Prolix.

2. All these Hypotheses besides their undermining the King's Throne, leave nothing of Liberty or Property in the Nation. This Revolution, he says, was so cross to the Pulpit Doctrines of Passive

Passive Obedience, &c. That it was much feared that they would not comply nor swear to this Government, and so must leave their places; and that thereupon there would be a Famine of the Word. But there would be no missing of their Preaching if it were such as is before us: For the People of *England* have more reason to hate their false Glosses, than King *James* had the *Geneva* Notes Printed in *Q. Elizabeth's* Bibles.

Upon the Prince of *Orange's* Invasion, he says, they could not for their Lives make both ends meet; and because they could not make Passive Obedience, &c. agree with the Revolution, they endeavoured to bring back the Revolution to them, and so reinstate us in the condition we were in five years ago. Hereupon, continues he, when he was in Prison he was solicited to write upon the Desertion. He shewed that by the Law of *England* no advantage could be taken of the King's withdrawing from the Government, without a Summons sent after him to return again in forty Days; yet several afterward writ upon the Desertion, and founded this Government upon it. But he then foresaw that they intended to enslave the Nation over again, with the only alteration of the name. But, says he, according to this Hypothesis of Desertion, till a King runs away of his own accord, the People of *England* have no remedy against Oppression, which makes us in worse case than we were in in King *James's* time. This Flattering Sir Politick, says our Author, foresaw, that if one Prince might forfeit for his Arbitrary Government, another might, and this would be no agreeable Court Doctrine. But the Author so far relies on the Integrity and Sincerity of his Majesties Publick Declaration, that he believes his main End was to secure the Nation from relapsing into the Miseries of Arbitrary Government any more.

Desertion, continues our Author, was Discussed, whereby there was need of a new Contrivance, and so Conquest was started, and it was asserted in the Pastoral Letter, that the King had a Right to the Crown by Conquest, &c. But the Author briefly shews that by this Doctrine we are a subdued Nation and a Foreign Conquest.

When the Prince of *Orange* had made his Preparations, and our Court were sensible of it, several Noblemen were drawn to Court, to make their Complement to King *James*; the Bishops were likewise sent for, and on September 30th, they with the Archbishop waited upon the King with a proffer of their Advice, which they gave in eleven Articles (though they spoke not a word of Disbanding that great Army that had been so Chargeable to the Country;) But, says our Author, as soon as ever I saw them, I

plainly

plainly perceived they were but Mountebank Remedies ——— And I said I was afraid they did not mean honestly, but intended to forestall our expected Deliverance, and to intercept the Princes Voyage. This, he says, gave the Prince the Trouble of an Additional Declaration, part whereof he Cites, but I forbear inserting it to be as brief as may be.

He next has a hint at Conquest, and says that it is a juggling a Man out of his Seat, and sitting down in his place, and this is done in an instant, but King *William* was not King upon King *James's* Flight, nor till the 13th of February, which was long after, and would not have been then except his *English* Friends had made him so. By the Doctrine of an Usurper set up by God, says our Author, you have nothing left you For a Kingdom of Gods giving is *Nebuchadnezzars*. Who shall set bounds to a Divine Authority? He himself that has it from God, can't part with an Inch of it: much less can the People either dispute or limit it. He must Command, and they obey. Humane Laws are Sacrilegious waste Paper, where there is a God amongst them, and the People wholly at his Discretion. They say, says he, he is accountable to God: But replies our Author, what is that to us, we may be destroyed for all that? And shews that it is no reparation for the many Millions the *French* King has destroyed, and that the *English* Law has provided better than to make their King accountable to God only.

It's true, he says, the Scriptures calls Princes Gods, and that Metaphor has been sufficiently improved by Court Parasites. But, continues he, there's a neglected Scripture Text, as full of Inspiration as that, and which might be as much pursued in opposition to that, *Prov. 28. 15. A Roaring Lion, and a Ranging Bear, is a wicked Ruler over the People.* So that 'tis only good Princes that deserve the name of Gods. And yet, says he, our false Pulpits used to treat Bears as if they had been Divinities, when they had just been sucking the best blood in the Nation. But says he, if there be no difference between a good King and a bad, why did the Nation give themselves the Trouble of this present Exchange? King *James* would have serv'd their Turn as well.

The People of *England*, he says, if they had not been inflav'd by Passive Obedience, might very easily have done their own work themselves, as his Majesty in his Additional Declaration acknowledges; which Declaration says he, according to Passive Obedience Men was a Call to Hell, and to dip the Nation one and all into Damnation. For he that resisteth shall receive

to himself *Damnation*. So that it was only the brave and sound part of the Nation, that were not infected with the Poison of Passive Obedience, which assisted his Majesty in his Arrival to *Whitehall*, and afterwards in his Access to the Throne, or else he had never come there.

But his Soul, he says, abhors above all, those that obstructed his present Majesties Accession to the Crown, as much as they could; and when the Nation had gained the point, could come off with this Excuse, that tho' they could not tell how to make a King, yet they knew how to obey him, and have ever since taken his Money in places of the greatest Trust and profit. But, says he, those that did not know how to give a Vote for a King do not know how to serve him faithfully, except they have altered their mind since, which their management of Their Majesties affairs does no way discover. The same, he says, may be said of those of the Clergy, who to hold their Preferments, or grasp at greater, have taken the slippery Oaths of Allegiance, which the Pastoral Letter buttered for them; and who have thriven by their mischievous Principles that ruin'd the Nation, and are so far from being retracted, that they are often repeated.

He afterwards gives the reason why he uses such sharp expressions against them, and says that he has treated them as publick Enemies, and not as his; and shews that those who strip a Nation of their Lives, Liberties, &c. should be more severely treated than a Pick-pocket or Highway-man, who only take away a little loose Money.

He likewise says, that it degrades the King to be Prince of a Passive Obedience Nation. For, says he, whereas a Herds-man and a Muleteer are mean Callings, because they only Govern Cattle: So a King, because he Governs a vast number of Men like himself, Brave, Wise and Free, is in the most exalted Station that is upon Earth. But to wish they were a servile People, is as if my Lord Mayor should chuse to be Common Hunt.

To deny God's Providence he says is to shut him out of his own World, but to ascribe wicked Actions to Divine Providence, is the greater Injury of the two. For the *English* of God's Providence is, [*As God would have it*] Now when this is applied to Usurpation, and to the Conquest and Enslaving of a free Nation, to say that these are by God's Providence, is to say that Robbery is as God would have it, and Oppression is as God would have it.

To conclude, he affixes to this Book a small Treatise Entituled *An Argument proving that the Abrogation of King James by the People of England from the Regal Throne, and the Promotion of the Prince of Orange, one of the Royal Family, to the Throne of the Kingdom in his stead, was according to the Constitution of the English Government and prescribed by it.*

This he proves by the Declaration of the Lords and Commons, 10 Rich. 2. in their Message to the King then at *Eltham*, *Knyghton*, p 2683. He likewise says that it is the Doctrine of the Mirror in many places: It is the Doctrine of the 17th Chap. of King *Edward the Confessors* Laws: It is the sense of King *Alfreds* Stile: *Dei Gratia, & Benevolentia Saxonicae Gentis.* It is the Doctrine of the great Lawyers since the *Norman Conquest*; as particularly *Bracton* Lib. 2. c. 16. §. 3. and shews how several Passages in *Bracton* are to be understood. This Doctrine is agreeable to *Fortescue*, who says, *Rex a Populo Potestatem effluxam habet.* And, *The Intention of the people is the Heart blood of the Government,* and is the *Primum Vividum* in the Body Politick, as the Heart is in the Body natural, not to mention others. He likewise answers an Objection, but having been too large I must break off, and refer the Reader to the Book it self.

IX.

Sermo Mirabilis, or the silent Language, whereby any one may be taught in few hours, to express his or her mind to any Friend in the midst of any Company, without Word or Voice, or Noise, and without the Knowledge of any present. By Mr. La Fin, formerly Secretary to the Famous Cardinal Richelieu. London, Printed for Tho. Salusbury in Fleet-street, and Sold by Randal Taylor, near Stationers-Hall, 1692.

THIS small Treatise contains the precepts of the ingenious Art of Speaking by Regular Signs, not such as Dumb people commonly use; but such as answer all the Letters that are written, and proceed by spelling as well as writing doth, Which Art tho' it has been long practised by some few particular curious persons of uncommon Education, yet never was Printed before.

But here before I offer at any Description of the art it self, I foresee it will be necessary to obviate one Objection, that I have heard made against it, which is, That being thus made publick in Print, it will either be of no use at all, or else of a very treacherous and pernicious one, because being made common, it will signify no more than common Writing, or if it be less common, yet may be understood by some few in a Company unknown to the Confederate Speakers, to the betraying and trappanning them into fatal inconveniencies. But I answer, that our Author shews us here but one way of Speaking by signs, but it is a way so capable of being multiplied, altered and diversified a hundred several ways and more, that the Reader having Learned this, may from thence, with a little variation, invent as many different ones as he pleases, which he may teach his Correspondents, and which, because not agreeing in minute differences with this taught in Print, can never become common, or indeed be understood by any but his Correspondents, and those they teach it to; and which they may alter and remove to a more unintelligible Key at their pleasure.

The Method here offered as a Ground-work of this wonderful and Multipliable Art, is this.

The Thumb and Fingers of the left Hand, being moved to by any Finger of the Right, are made to signifie the five Vowels, and if any one be minded to use Y, which is more than need, since I may serve for both, it may be signified by touching the hollow of the left Hand. The Consonants are expressed by moving the Finger, to those parts of the Body that begin with those Letters we would signifie, as Brow for B, Cheek for C, &c. And after the spelling of every Word, a sign is to be made, as by waving of the Hand, or otherwise, to signifie that the Word is done. The Author sets down another distinct Alphabet for the Latin Tongue, setting down the parts of the Body that begin in Latin with the several Consonants, B, C, &c. the like whereof must be done in other Languages, we can or would Speak by signs in. For the Rest, you may consult the Book it self.

We may perhaps shortly present you with a much more curious practice of Imparting of Secrets at a distance, instead of Writing, and that only by Labels of Cloth, Silk, or other matter of different Colours and Marks, and differently tied up, used by

by the Emissaries of the French Court, which will be imparted by a Friend, who for some time was employed by that Court.

X.

A Philosophical Discourse of Earthquakes, occasioned by the late Earthquake, September the 8th, 1692. By C. H. Printed for Walter Kettilby at the Bishops head in St. Paul's Church-Yard, 1693.

THE Account the Author gives of this dreadful *Phænomenon of Nature*, is, in short, this, That the *Earth* is far from being a compacted Lump or Mass of one firm and solid Substance, such as we tread upon, being full of Hollows and Cavities in its Bowels, greater or lesser, running like Burrows in larger or smaller Branches or Channels, throughout its whole Mass, whereof some are Aqueducts, to conduct the Water, to and from the Sea, and to entertain the necessary Communication between the Sea and the *Abyss*, or Subterraneous Ocean of Waters, which the *Scripture* calls the *Fountains of the great Deep*, and over which, the *Earth* we tread upon is built by the *Almighty Wisdom*, but as an *Arch* or *Roof*: And that again there are other vast Cavities that contain only Subterraneous Fires, and their Fuel; whereof some, perhaps, pierce to the very Center of the *Earth*, where many think is that Sea of Fire that constitutes *Hell*; but however, certain it is, there are many vast Treasures of Fire as well as Water under-ground, which serve by their heat, to make the Water Circulate to and from the External Ocean, and Internal *Abyss*, through the Bowels of the whole *Earth*, by way of Distillation, which maintains the continual and beneficial Streams of *Fountains* and *Rivers*: And Thirdly, for the maintenance of that Fire that is so necessary to keep up that Circulation, there are other Cavities filled only with Air, and with Vapours arising from the Subterraneous Waters, and with Exhalations arising from the Fire, or Steams mixed with both, and impregnated with Sulphureous and Nitrous Particles, not unlike those that cause Thunder in the Clouds, or that constitute the Essence of Gunpowder. And that by the motion of these Subterraneous Clouds, Vapours, or Exhalations, when it is irritated and stirred up by any extraordinary flashing of the Fire, or

clashing

clashing of the different and disagreeing *Particles* that are continually roaming about in the Bowels of the *Earth*, and there sometime taking *Fire* like a *Train of Gunpowder*, *Subterraneous Thunders* are caused, accompanied often with hideous *Roarings*, *Bellowings*, and *Thunder-like noises*, and dreadful *Shakings* and *Concussions* of the *Earth* and *Seas*, and many times with *Eruptions* either of *Fire* or *Water*, or both; and when the *Exhalations* are strong and *Nitrous* enough, they break or blow up that part of the arched *Earth*, that was built over their hollow *Dens*, and let it fall into the *Gulph of Water* that is situate in their lower parts; from which it follows, that those *Countries* are most subject to *Earthquakes* that are built over the greatest *Hollows*, and whose *Hollows* are filled with the most *Nitrous* and *Sulphureous* *Exhalations*, and that none are totally exempt from them, because none are exempt from some *Hollows*, more or less; and when we think we tread upon firm *Ground*, we march but upon an *Arch* at most, not very thick, and sometimes but very thin, over *Fire* or *Water*, or both; or lastly, what is worse than both, over a kind of *Train of Gunpowder*, with lighted *Matches* ready to fire it at every moment, and spring a dreadful *Mine* upon us, did not *God* restrain the force of the most active *Element*, and take off its point by other *Causes*: A stupendious *Consideration*! and that instead of making it appear strange, that *Earthquakes* should happen sometimes, may make us rather wonder, they do not happen as often as *Thunder*, or *Wind*, or *Rain*, or that a bit of the *Earth's* *Arched Superficies*, seeing it is so dangerously undermined, should be left standing and unmattered so long as to our days, it being the natural tendency of second *Causes*, to have destroyed it long before now; had not that *Almighty Hand* that made it interposed to preserve it; and had not he that puts a stop to the *Raging Sea*, stopt likewise the *Waves* of the *Subterraneous Fires*, from scattering their *Sparks* into those dangerous *Mines* that lie under us, but so very sparingly, and so as hitherto has served to frighten, awaken, admonish, and correct, but not totally to destroy *Mankind*. And this Account of the *Causes* of *Earthquakes*, our Author solidly enough proves, not only by *Reasons*, but by a kind of short *Natural History* of the several *Cavities* and *Hollows* of the *Earth*, and of *Subterraneous Waters* and *Exhalations*, as also of *Vulcano's* or fiery *Mountains*, discovered by *Men*, and of the various effects of *Earthquakes*, &c. which he does in *Four Sections*; an *Extract* whereof would be too tedious. I shall therefore only present the Reader with a strange *Adventure* made into the

the Cavities of *Charybdis*, by a famous Diver, because it is very singular and diverting, and so quit this Subject. There was in the time of *Frederick King of Sicily*, a famous Diver, who, through continual use had made the Waters so familiar to him, as that they seemed to be his natural Element, which had so changed his Nature and Temper, that he seemed more like an Amphibious Creature than a Man, a Cartilagineous Substance, like the Foot of a Goose, growing between his Fingers; hence they called him *Piscecola*, or *Nicholas-Fish*. The King being at *Messina*, and hearing of *Nicholas*, was desirous to be informed of the nature of *Charybdis*, of which he had been told such wonderful things. He was at first unwilling to undertake so dangerous an Enterprize; but the King causing a Golden Plate to be thrown into *Charybdis*, the better to animate *Nicholas*, promised him he should have it, if he would venture to fetch it out. *Nicholas*, for the love of the Gold, quickly accepted of the Condition, and throws himself into the Devouring *Gulph*, where, after three quarters of an hours stay, he was, by the violence of the Water cast up again, with the Golden Plate in his Hand. So soon as he had refreshed himself, and recovered the Fatigue of his Descent, he was brought into the King's Presence, who demanding of him an account of all things he had observed in the Deep; the Diver returns him this Answer, That he had now executed his Majesties Commands, but if he had known before hand, what he should have met withal, he would not have ventur'd, tho the King would have given him half his Dominion. The King asked him the reason, the Diver replies, That there were divers things which render'd it extreamly frightful; as first, the vehemence and force of a River boiling out of the wide Jaws of the very bottom of the Sea, which could not be resisted by the force of any Man, though of the greatest strength. Secondly, The multitude of Rocks, whose Cavities he could scarce enter without a manifest danger of his life. Thirdly, The *Whirl-pools* and violent Streams of Subterraneous Waters, encountring one another from the inmost Bowels of the Rocks, that it were enough to make a Man die with fear. Fourthly, the vast companies of *Polypi*, of which he saw one whose Body was as big as a Man, and his *Cirri* about ten Foot long, with which, had he been encompassed, the rude embrace would have scared him to death; besides, the multitude of *Dog-Fish* which have their Kennels about the Rocks, and whose Jaws are armed with three rows of Teeth, with which they divide their Prey with greater facility than any

Sword

Sword could cut it. And being asked, how he could so soon find the Plate, he answered, That he found it (according to his conjecture) in the Cavity of a Rock, but if it had sunk directly to the bottom, it had been impossible ever to have descended so low as to reach it, and come back with it in such violent whirlings and regurgitations of Subterraneous Waters. He concludes the Book by giving the Solution according to the Principles he has before laid down and proved, of the following doubts or problems, *viz.*

1. What is the reason of those Thundrings under ground, and that dull Murmur that usually precedes Earth-quakes.

2. How an Earthquake may sensibly be felt in diverse Countries, some hundreds of Miles distant one from another, at one and the same time.

3. How Cities and whole Regions may be absorbed and swallowed up.

4. Why there is for the most part, an Eruption of Waters, where the ground subsides and sinks down in an Earth-quake.

5. How new Islands, and Hills may be raised in the midst of the Sea, or low Vallies by the force of Earth-quakes, and how some Islands might be torn from the Continent by the same, and how far an Earth-quake might contribute to the effecting the general Flood in *Noah's* time, and to the breaking up of the *Fountains of the Abyss, or great Deep*, as the *Scripture* speaks. But after all, the Author is not of Opinion, That Earth-quakes any more than Comets are always ill presages or omens to all People, but he thinks they may be as lucky signs to some, as they are disastrous ones to other People, and that if any thing of conjecture about future events, may be collected from the late Earth-quake here in *England*, it is this, That as we had a long calm and serenity of Weather after it, so a lasting Peace will be settled at last in the World, by the wise Conduct and Victorious Arms of our King *William*, tho not without some throws and concussions; which that it may be a true Prediction, is the wish of all good Protestants that understand the true *English* or *Protestant Interest*.

XI.

The Wonders of the Invisible World, being an account of several Witches lately Executed in New England, and of several Remarkable Curiosities therein occurring; Together with, 1. Observations upon the Nature, Number and Operations of the Devils 2. A short Narrative of a late out-rage committed by a knot of Witches in Swedeland, very much resembling, and so far explaining that under which New-England has laboured. 3. Some Counsels directing a due improvement of the Terrible things done by the unusual Rage of Evil Spirits in New-England. 4. A brief Discourse upon those Temptations which are the more ordinary Devices of Satan. By Cotton Mather. Published by the special Command of his Excellency the Governour of the Province of the Massachusetts Bay in New-England. And Re-printed at London, for John Dunton at the Raven in the Poultry, 1693.

AS we are troubled in this Age by a great many Atheists, or pretenders to Atheism; so we are no less pestered with a multitude of Pretenders to Reason and Christianity both, which yet against both Reason and Scripture, and the concurring Testimony of the major part of Mankind, and the uncontested Histories of plain matter of Fact in all Ages, do strangely Seducise, and dogmatically, and confidently maintain, there are no Witches. But such, if they can be persuaded to believe any thing, may here find enough to satisfy them of the Reality of the Being of such wicked Creatures, and of the lamentable Effects of their horrid Confederacy with wicked Spirits, by such a Testimony as cannot be denied by any one that owns any Testimony at all.

The Truth of the matters of Fact, here related, being attested in the most Authentick manner that is possible.

The Attestation runs thus :

The Reverend and Worthy Author having at the Direction of his Excellency the Governour, so far obliged the Publick, as to give some Account of the Sufferings brought upon the Country by Witchcraft, and of the Tryals which have passed upon several Executed for the same; upon perusal thereof, we find the matters of Fact and Evidence truly Reported;

and a prospect given of the Methods of Conviction used in the Proceedings of the Court at Salem.

Boston, October 11. 1692.

William Stoughton.
Samuel Sewall.

I shall only insert here the chief matters of Fact, with some Curiosities most remarkable in them, referring you for the other contents to the Book it self.

The Author tells us, There were in all Nineteen Witches Executed, one whereof was a Minister, and that two Ministers more are accused. That there were a hundred Witches more Imprisoned which broke Prison, and two Hundred more Accused; and that some men of great Estates in *Boston* have been Accused for the same Crime. And lastly that those Hundred now in Prison were Accused by fifty of themselves being Witches, some of *Boston*, but most about *Salem*, and the Towns adjacent.

The Court for the Tryal of the Nineteen Condemned and Executed, was held at *Salem*, 1692.

Remarkables out of the Matters charged against one G. B.

Several persons that were most notoriously Tormented by In-visible Hands, ascribed all their Mischiefs to this G. B. And a Woman among the rest Testified that in her Agonies, a little black Hair'd Man came to her, saying, his Name was B. and bidding her set her Hand to a book he shewed her, and bragging that he was a Conjuror above the ordinary rank of Witches, and that he inflicted cruel Pains and Hurts upon her for denying so to do. He was accused also by five or six other bewitched persons, whose Testimonies all concurred with this, as also by Eight of the Confessing Witches, as being a head Actour at some of their Hellish Rendezvouses, and one who had a Promise of being a King in *Satan's* Kingdom now going to be erected. He was Accused by Nine Persons of extraordinary lifting, and such feats of Strength as were impossible to be performed by any man without Diabolical Assistance. Others of the Witnesses Testified, That in their Torments G. B. Tempted them to go to a Sacrament, to which they perceived him with the sound of a Trumpet summoning other Witches, who failed not from all Quarters to go towards the appointed place of Meeting soon after the Sound: And whereas biting was one of the ways the Witches used for the vexing of the Sufferers, it was observed,

that when they cried out of G. B's biting them, the Print of the Teeth would be seen upon their Flesh, and just such a set of Teeth as G. B's would then appear upon them, which could perfectly be distinguished from those of some other Men. He adds, That it cost the Court much trouble to hear the Testimonies of the Sufferers, because when they were going to give their Depositions, they would for a long time be taken with Fits that disabled them from speaking: And that the Chief Judg asked the Prisoner, who he thought hindered those Witnesses from giving their Testimonies? And he answered, It was the Devil; and the Judg replying, *How comes the Devil to be so loth to have any Testimony born against you?* It put him into great confusion.

But what is very strange and particular is, That the bewitched People have been frequently entertained with Apparitions of Ghosts of Murdered People at the same time that the Spectres of the Witches trouble them, which Ghosts affright them more than all the rest of the Spectral Representations who always when they appear, complain of being Murdered by the Witchcrafts or other violences of the Persons whose Spectres are then present; and that sometimes these Ghosts have been seen by others in company, as well as by the bewitched, and that seldom have there been these Apparitions, but when something unusual or suspected, has attended the Death of the Party thus appearing. That some that have been accused by these Apparitions, accosting the bewitched People, who had no knowledg of their being at all in the World, have fully and freely confessed the Murthers of those very persons, tho they did not know they had been accused by any Apparitions. And that particularly some of the said Witnesses affirmed they had been troubled with the Apparitions of two Women, who said they were G. B's two Wives, and that he had been the Death of them, and that the Magistrates must be told of it, before whom, if B. denied it, they said they did not know but that they should appear again in Court; and that in Fact it was true, That G. B. had been infamous all the Country over for his barbarous usage of his two said Wives. It was also testified, That the Spectre of G. B. threatening the sufferers, told them, that besides others, he had Killed one Mrs. *Lamson*, and her Daughter *Ann*, &c. And that when G. B. was upon his Tryal some of the Witnesses were cast into horrid agonies by the appearance of the Ghosts of his said deceased Wives, who cried for Vengeance against them; whereupon several other bewitched Persons being called in who knew not what the former had said, yet concurred in their horror of the Appa-

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Apparition they said he had before him. And whereas some judicious Writers have made it a very material point in the Conviction of Witches, when they are impeached by other notorious Witches as bad as themselves, especially if the accused be noted for the neglect of the Worship of God, so besides the Testimonies which might have been had of G. B's Antipathy to Prayer and other *Ordinances* of God, tho by his Profession, singular'y obliged thereto; there came in also against him, the Testimonies of several persons who confessed themselves to have been horrible *Witches*, and ever since their Confession, had been horribly Tormented by the *Devils* and other *Witches* like other sufferers, which all testified, That G. B. had been at *Witch meetings* with them, and that he had seduced them into the Snares of *Witchcraft*, that he brought *Poppets* to them, and *Thorns* to stick into those *Poppets* for the Afflicting of other People, and that he exhorted them to bewitch all *Salem Village*, but to be sure to do it gradually, if they would prevail in what they did.

Particulars Remarkable at the Tryal of Bridget Bishop, alias Oliver, at the same Court held at Salem, 1692.

It was testified by several Persons bewitched by her that something in the shape of the Prisoner did grievously Bite, Throttle and afflict them, urging them to write their Names in a Book which the Spectre called *Ours*, and that one it carried out of her House to a River, where it threatened to drown her, if she would not sign the said Book, which yet she refused; That the said shape used to brag to the bewitched, whilst it was tormenting them, that it had been the Death of several Persons, and that others of them testified they saw the Apparition of Ghosts to the Spectre of the said Bishop, crying out, *You Murdered us*, about the truth whereof in fact, there was strong grounds of Suspicion. It was also testified, That at the Examination of the Prisoner before the Magistrates, the bewitched were extremely tortured. If she did but cast her Eyes upon them, they were presently struck down, but upon the touch of her hand upon them, they would immediately revive, and not upon the touch of any ones else; and that upon some special Actions of her body, as the shaking of her Head, or turning her Eyes, they presently and painfully fell into the like postures, many of which like accidents fell out while she was at the Bar.

One *Deliverance Hobbs*, who had confessed her being a *Witch*, was now tormented by the Spectres for her Confession, and testified

fied that this *Bishop* tempted her to sign the Book again, and to deny what she had Confessed, and said, 'twas the shape of *Bishop* that Whipped her with Iron Rods, to compel her thereunto. And what was more remarkable, she affirmed, That this *Bishop* was at a general Meeting of the *Witches* in a Field at *Salem Village*, and there partook of a *Diabolical Sacrament* in *Bread and Wine*, then Administred.

One *John Louder* testified, That upon some little Quarrel with this *Bishop*, going to bed, he awaked, and by clear Moonshine did plainly see her likeness grievously oppressing him, in which condition she held him till near day. And that quickly after this being at home on a *Lords Day* with the Doors shut about him, he saw a black Pig approach him, at which Kicking it vanished; immediately after sitting down, he saw a black thing jump in at the Window, and come and stand before him: The Body was like that of a Monkey, the Feet like a Cocks, but the Face much like a Mans, which Monster spoke to him thus: *I am a Messenger sent to you, for I understand you are in some trouble of Mind, and if you will be ruled be me, you shall want nothing in this World;* whereupon, he endeavoured to clap his hands upon it, but could feel no Substance, and it jumped out of the Window again, but immediately came in again by the Porch, tho the Doors were shut, and said, *you had better take my Counsel!* He then struck at it with a stick, but struck only the Groundsel, and broke the stick; the Arm with which he struck was presently disabled, and then the Monster vanished. He presently went out at the Back door, and spied this *Bishop* in her Orchard going toward her House, but had not Power to move towards her; whereupon returning into the House, he was immediately accosted by the Monster he had seen before, which being going to fly at him, he cried out, *The whole Armour of God be between me and you;* at which it sprung back, and flew over the Apple-tree, shaking many Apples off the Tree in its flying over, and at its Leap, it flung Dirt with its Feet against the Man's Stomack, whereon he was struck Dumb, and continued so for 3 days.

There is likewise asserted a strange account of one *Joseph Ring*; who was strangely carried about by *Devils*, for near two years together, and for one quarter of that time, they made him Dumb, tho' he be now able to speak. And one *T. H.* was remarked by him to be most busie, among that *Hellish Company*, who would force and hurry him through the Air, to unknown Places, where he saw *Meetings, Feastings, and Dancings*. Where when they had brought him, the first thing they did

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to him, was to give him a knock on the Back, whereby he was rendered incapable to stir till they released him. And there often came a Man to him who presented him a *Book to sign*, promising him on that condition all the Delectable things, Persons and Places to Enjoy, he could Imagine, but he refusing, the business end with dreadful *Shapes, Noises and Screeches*, that would almost frighted him out of his Wits, and once with the *Book*, there was a *Pen* offered him, and an *Inkhorn* with *Liquor* in it like *blood*, but he never would touch it.

But among the rest, one *Martha Carrier* was none of the least Notorious among the Wretches convicted for this black Crime. For to omit other particulars, several of her own Children confessed that they were *Witches*, and that their Mother had made them so, which confession they made with great shews of Repentance, and much demonstration of *Truth*, particularising *Place, Time, Occasion, Journies, Meetings* and *Mischiefs* done by them, &c. which were verified by other concurring testimonies and effects. But there was Evidence enough against her besides theirs. One *Foster* who confessed her self also a *Witch*, affirmed she had seen *Martha Carrier* at their *Witch-Meetings*, and that it was she that had persuaded her to be a *Witch*, adding this circumstance of proof, That as the *Devil* was one time carrying them both upon one Pole to a *Witch-Meeting*, the Pole broke, and she catching hold about *Martha Carriers Neck*, they both fell to the Ground, and she then received a hurt of the fall, of which she was not yet quite Cured. Also one *Lacy*, another confessing *Witch*, testified she had once seen *Martha Carrier* bodily present at a *Witch-Meeting* in *Salem Village*, and that she knew her to be a *Witch*, and to have been at a *Diabolical Sacrament*, and that she had been the undoing of her and her Children, by enticelng them into the *Devils Snare*. Another confessing *Witch* of the same Name, affirmed likewise that *Martha Carrier* was at a *Witch-Meeting* in *Salem*, where they had *Bread and Wine* administred to them. And in the time of the said *Martha's Tryal*, one *Susanna Sheldon* had both her hands unaccountably tied together in open Court, with a *Wheel-band*, so fast, that without cutting it could not be loosed; it was done by a *Spectre*, and the Sufferer affirmed it was that of the Prisoner. In fine, the said *Martha Carrier* was the person of whom the Confessions of other *Witches*, and of her own Children among the rest, agreed, That the *Devil* had promised her, she should be *Queen of Hell*.

These we suppose to be particulars enough to invite the Curious; whether credulous or incredulous to peruse the Book in which

which they will find many more no less remarkable, both of the Witches lately Condemned in *New-England*, and of those of some other Countries, and all so well attested, that nothing can be better. I shall therefore only specify some few curiosities remarkable in the matters of Fact there related, with some short reflections upon them that may be of use, and so dismiss this subject.

1. First, 'tis very remarkable to see what an Impious and Impudent imitation of *Divine Mysteries* is apishly affected by the Devil, whereof the Confessions of these *Witches*, and the afflictions of the sufferers have inform'd us. For the *Witches* affirm that they form themselves into Assemblies much after the manner of the *Congregational Churches*, and that they have a *Baptism* and a *Supper*, and *Officers* among them, abominably representing those of our Lord. And indeed, besides these *Sacramental Imitations*, their striking down the bewitched Persons with a fierce look, and their making them rise again with a touch of their hand, their Transportation through the Air, their Travelling in Spirit, while their Body is in a Trance, their causing of Cattel to run Mad and Perish, their entering their Names in a Book, their coming together at the sound of a Trumpet, their appearing sometimes cloathed with Light or Fire, and their clothing themselves and instruments with invisibility, are but so many sorts of blasphemous imitation of certain things recorded about our Saviour, or the Prophets, or the Saints in the Kingdom of God.

2. Secondly, It seems an unaccountable thing how the *Witches* can render themselves and tools invisible, or indeed how the *Devils* themselves can do it, and yet that they do so, is most undoubted matter of Fact. This strange Operation makes our Author think that *Witchcraft* principally consists in a skill how to abuse the *Plastick Spirit* of the World, unto some unlawful purposes, by means of a Confederacy with *Evil Spirits*, to whom *Witches* are engaged by a *Magical Sacrament*. And here, to confute those persons that are so dogmatical against these points; he inserts three strange instances of the truth of them, which I shall repeat in few words.

One of the bewitched People of whom he speaks, pretending she was assaulted by a *Spectre* with a *Spindle*, tho no body but she could see it; at last in her pains she gave a snatch at the *Spectre*, and pulled away the *Spindle*, which as soon as he got into her hand, became visible to others then present, who found it to be a real solid Iron Spindle, belonging they knew to whom,

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which tho they locked up safe, it was unaccountably Stolen away again by *Demons*.

Secondly, Another Woman was haunted by a very abusive *Spectre*, that she said came to her in a *Sheet*, at which she likewise giving a snatch, tore away a corner of it, which in her hand immediately became visible to a room full of Spectatours, and was found to be a palpable corner of a *sheet*. Her Father who was then holding her, catch't, that he might hold what his Daughter had so strangely seised, but the unseen *Spectre* had like to have torn off his hand, endeavouring to wrest it from him. However, he still held it, and has it, says the Author, as he supposes, still, it being but a few hours before his writing this, it being at the beginning of *October*, 1692. That this accident happened in the Family of one *Pitman*, at *Manchester*.

Thirdly, A young man delaying to procure Testimonials for his Parents who were in Prison upon suspicion of *Witchcraft*, was pursued with very odd inconveniencies, and once above the rest an Officer going to put his Brand on the Horns of some Cows that belonged to those People, which tho he had seised for their Debts, yet he was willing to leave in their Possession for the subsistence of the poor Family; this young Man helped him in holding the Cows thus to be Branded. The first three Cows he held well enough, but when the hot Brand was clapt upon the fourth, he winced at such a rate, that he could hold the Cow no longer; and being asked the reason, he said, that at the same instant the Brand entred the Cows Horn, he felt exactly the like burning Brand clapt upon his own Thigh, and shewed the lasting Marks of it to such as desired to see them. Now let our *Sadducees* unriddle these *Phænomena's* if they can.

A third remarkable Curiosity is, That the Execution of some of these *Witches* has been immediately attended with the strange Recovery of some persons that had lain for many years in a most sad condition under they knew not what *evil hands*; and the Author inclines to believe, That many of the *Self-Murders* lately committed in those parts, were the effects of *Witchcraft*, letting fly *Demons* to disturb the minds of those poor *Wretches*, because several, who were before *Distracted*, and under the like Terrours of a *Despairing humour*, and the like Temptations to *Self-Murder*, had marvellously recovered their Senses, and a calmness of Mind, upon the Execution of the late *Witches*.

Fourthly, The frequent Apparitions of Ghosts of Murdered People, together with the *Spectres* of the *Witches*, is another strange Remarkable, and so much the stranger, because all those People whose

whose Ghosts have so seemed to appear to the bewitched Persons, have been found in Fact, to have died very unaccountably. And no less astonishing is the frequent Apparition of Ghosts, even to other Persons not bewitched, by which old Murders have been revealed, and considered, of which our Author gives a very signal and fresh instance concerning a poor man lately Prest to Death, because he refused to Plead for his Life, which he inserts in an Extract of a Letter written to the Honourable Samuel Sewall, Esq; by one Mr. Putnam, to which I refer you, having already insisted longer on this matter, than the room we have here will well permit, tho I shall not think my Labour ill spent if it may serve but to Convince any Unbeliever in the Points now so mainly contested about the being and operation of Spirits, and other Wonders of the Invisible World.

XII.

A short view of Tragedy; Its Original Excellency and Corruption; With some Reflections on Shakespear, and other Practitioners for the Stage. By Mr. Rymer, Servant to Their Majesties. London Printed, and Sold by Richard Baldwin next door to the Oxford-Arms in Warwick-lane, and at the Black Lion in Fleetstreet, between the two Temple-Gates, 1693.

THIS Ingenious Author in examining the Original and Merits of Tragedy, neglects not to give some account too, both of Comedy, Farce, Operas, and not only all Dramatick, but even some touches about Epick and Heroick Poetry, tho it be chiefly to Illustrate what he has to say upon Tragedy, which it may be supposed, he chuses for his main subject, because our English Stage is much more Defective in that, than in Comedy.

He begins with informing us, That Mrs. Boyer and Racine seeing the necessity of a Chorus in Tragedies, have used them with Success in the last Plays they presented of that kind; the Authority of whose Example, as being both Eminent Members of the French Royal Academy, may cause a great Reformation in the Stage of that Polite Nation, and perhaps by degrees make them and us too, to grow less fond of the Empty Opera's that have for so long time shut good Sense, and curious Plot, Invention and Intrigue out from our Modern Plays. For
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he tells us the *Chorus* was the Root and Original, and is always the most necessary part of a *Tragedy*; its uses being, that the *Spectatours* are thereby secured from being imposed upon by the *Poet*, as to time and place beyond reason, and the *Poet* accommodated too, because his *Chorus* being both a goodly show, and a Musical Entertainment likewise of itself, he will have no need to ramble from his Subject, to fetch in any Foreign Fooleries to humour the Multitude. Then he proceeds to Remark to us the mighty consequence of gratifying in Plays the two Senses of the *Eyes* and *Ears*, and the powerful Influence of *Raree Show*, of Charming *Musick*, of Brisk *Action*, and a well Tuned and well Humoured *Pronuntiation*, most People being wholly led by those two Senses, and taking upon content whatever Flatters them, tho never so silly, which has been the cause so many Plays have owed their Success to these outward Artifices, when there has been no *Plot*, no *Characters*, no *Sense*, nor hardly a wise word in them from one end to the other. *Action* finds the blind side of Human Kind an hundred ways, we Laugh and Weep with those that do so, we gape and stretch, and become very *Dottrels* by Example: In a word, *Action* is speaking to the *Eyes*, and that so effectually, that all *Europe* over, Plays have been represented with great applause in a Tongue unknown, and sometimes none at all; and our Author thinks that many of the *Tragical Scenes* in *Shakespear*, cried up so much for the *Action*, of which he gives some instances, may yet do better without such words as he uses; and as a mark of the consequence too of pleasing the *Ears*, besides the effects of *Song* and *Musick*, he observes that *Demosthenes*, with all his curious *Rhetorick*, could never work upon the People with his *Orations*, till he had served a kind of Prenticeship to a Player, to learn a graceful *Pronunciation*; after which, what man ever had more Power upon either the *Senate* or the *Mob*? So that 'tis not only in *Song*, that a good *Voice* often diverts us from the *Wit* and *Sense*, but from the *Stage*, the *Bar*, or the *Pulpit*, it will prepossess our *Ears*, and having seized that *Pass*, is in a fair way to surprise our *Judgment*, and that therefore considering the Power that *Show*, *Action*, *Musick*, and *Pronunciation* have over us, it is no wonder that wise men often mistake as well as others, and give a hasty judgment, which upon a Review, is justly laid aside; as he instances by the Example of the famous Cardinal *Richelieu*, who tho a Man of a most incomparably nice *Tast*, and sharp *Judgment*; yet was so imposed upon by these Cheating *Senses*, as to weep at the *Acting* of the *Tragedy* of

Sir Thomas Moor, tho' made but by a mean Poet; and tho' it had no great matter of *Fable*, no *Manners*, no fine *Thoughts*, nor any thing else like *Poesie* to commend it; but was taken only by the *Show*, the *Action*, and the *Emphasis* and *Grace* of *Pronunciation*: He that had never wept at the recital of any of those many bloody *Tragedies* acted by his own *Intrigue* or *Command*; and he that had damned that admired *Tragedy* of *Corneilles*, called the *Cid*, which had the vote of almost all the *Wits* of his *Nation* besides, that thought it so rare a *Composition*, that they used it for a *Proverbial Commendation* of any thing to say, *That it was finer than the Cid*; and upon mentioning the eager contest between the *Play-judges* in *France*, about that *Play*, he takes occasion to acquaint us with a considerable *Remark* of *Antiquity*; which is, that among the *Athenians*, where *Plays* were most in vogue and perfection, there were *Judges* upon *Oath*, *Commissioned* by the *Government* to do right in those *Disputes*, and determine the *Merits* of a *Play*, without *Favour* or *Affection*.

He likewise observes, that *Horace* was very angry at those empty *shows* and *vanity* that the *Gentlemen* of *Rome*, in his time were so mad after; which he thus notes,

——— *Insanos oculos & gaudia vana.*

But proceeds our Author, What would he have said, had he seen the *French Opera* of late, so much in *Vogue*, which are nothing but *Musick* and *Machine*, compos'd into one *Cup* of *Enchantment*, to bewitch the *Eyes*, and charm the *Ears*, and where *Circe* and *Calypso* are in conspiracy against *Nature* and *Good sense*: 'Tis a *Debauch*, he says, the most insinuating, and the most pernicious; and adds, that none would think an *Opera* and *Civil Reason* should be of the growth of one *Climate*; but that we need not wonder at any thing for a *Sacrifice* to the *Grand Monarch*; such *Worship*, such *Idol*, to whom all flattery is insipid, unless it be prodigious,

Next he tells us, What a strange *Phrensie* possess the same *Fanciful Nation* for *Burlesque Verses* some few *Years* ago; among whom, after a hundred *Years* stay in *Italy*, they once coming, prevail'd so strangely, that no *Bookseller* would meddle with any *Book* but what was composed of, or plentifully *Larded* with *Burlesque*, let the *Subject* be never so grave; insomuch, that *Anno 1649*, there was printed at *Paris*, the *Passion of Christ* in *Burlesque Verses*. After having thus shewn what is most influential, and what is reproveable in the *Composition* of a *Tragedy*, he

he advises our Poets, if they cannot attain to the perfection of *Sophocles*, to imitate, at least, the simpler Compositions of *Æschylus*; and proposes for a Model, the Defeat of *Xerxes*, a Tragedy of that Author, a Scheme of which he exhibits, and tells them, a very good imitation might be made of this Model, in describing some more modern History or Accident laid in a Scene nearer home; as for Example, the Battel of *Poitiers*, and the taking of the French King *John*, the Scene to be at the *Louvre*; or of the taking of King *Francis* by the Spaniards at *Pavia*, for which the Scene must be laid again, not at *Madrid*, or *Vienna*, but at the *Louvre*; because there, says our Author, the Tragedy would chiefly operate, and there all the Lines most naturally center. But because the Defeat of the *Invincible Armado*, may better resemble the Defeat of *Xerxes*, in the pattern of *Æschylus*, he proposes a Scheme of a Tragedy, to be made upon the ground of that Story, the Scene of which is to be laid at *Madrid*, or some *Withdrawing-Room*, near the Spanish Kings Bedchamber; which he recommends to Mr. *Dryden's* Pen, and for the particulars of which I refer you to the Treatise it self: Such a Subject as this, says he, well imitated upon *Æschylus's* Pattern, to an English Audience, that heartily love their Countrey, and glory in the Vertue of their Ancestors, would have better success than any thing yet in possession of the Stage, however wrought up by the unimitable *Shakespear*, and would be useful in stirring up the Ancient English Valour, and Heroick Qualities in our young Gentry again, and excite them to plant new Laurels among the Lilies once more.

Next he discusses the Antiquity of Tragedy, which by *Plato's* Testimony he proves to have been long before *Thespis*, and even before the time of *Minos's* War with the *Athenians*: And he affirms, That all Authors agree it to have been at first a part of Religious Worship, and Publick Service of their Holy-Days, their Gods, belike, delighting in the Representation as well as the Commission of Cruel and Barbarous Actions; that afterwards it came to admit of a Secular allay, and to be some Image of the World, and of Humane Life. He observes, that it was brought to perfection by *Sophocles*, that the Chorus all along continued a necessary part of the Tragedy, but that the Musick and Dancing that came along with it, were meer Religion, and no part of the Tragedy: And what is most particular, is, That the Government had the same care of the Theatre, as of their Religion, and as no Man was to raise a Chappel, or an Altar, or Consecrate an Image, without Authority; so none without the same Authority, were to set up for Comedy or Tragedy Poets, and that not under 30 or 40 years of

age; and more of their *publick money* was spent about the *Chorus*, and other *Decorations* of their *Theatre*, than in all their *Wars* with the mighty *Persian Monarchs*: Nay, and when they were brought to the last extremity, that they were like to be conquer'd, and had no other *Bank* to save them, but that their great *Oratour Demosthenes*, was fain to use a *Master-piece* of *Address*, only to hint to them the converting their *Theatre-money* to the use of the *War*, for fear otherwise of being thought an *Instigator* of *Sacrilege*, *Monastery* and *Church-Lands*, having never been with us so *Sacred*, as the *Theatre Revenues* with them. But why was all this care? 'Twas because their *Poets* then performed the *Office* of *Preachers* now. It was a *Poets Character*, not only to be a *Witty*, but a *Good Man*, to represent only what was *Noble*, *Just*, and *Good*, as commendable, and to hide or vail over all things that lookt with an ill *Face*, and to represent *Vice* no otherwise than as was most proper to let Men see the odiousness of it, the *Vengeance* that always followed it, and to deter them from it; to be *zealous* for *Vertue*, and the good of his *Countrey*, and to run at *Vice* wherever he saw it, in *Philosophers*, *Poets*, *Generals*, or *Ministers of State*. In fine, he was the best *Poet* who did most to make Men *Vertuous*, and *serviceable* to the *Publick Good*; which he endeavours to make out in the *Characters* of *Æschylus* and *Aristophanes*, which latter he vindicates as to the death of *Socrates*; and alledges, that on the contrary, he wrought a great *Reformation* of their *Calendar*, and account of the *Year*, and *Publick Worship* depending thereon, by taxing those defects as he did in his *Play* of the *Clouds*; where, by the by, he likewise takes occasion, that that passage of *Homer*, relating how *Jupiter* wept at *Sarpedon's* death, had a *Relation* to the *Heathen Liturgy* of those days, and to shew, that *Sarpedon's Fact* was according to the *Constitution* of the *Pagan Religion*, of *Divine Institution*. Which small *Starts* or *Sallies* of this kind, out from the *Ancient Plays*, were, says he, of more importance than all the *Tragedies* on our *Stage*, could ever pretend to; tho' indeed, for *Modern Comedies*, our *English* be esteem'd the best in the *World*; Where among the *Moderns* that came nearest *Aristophanes*, he reckons our *Rehearsal* to be some resemblance of his *Frogs*, and the *Vertuoso's Character*, and *Ben Johnson's Alchymist*, to give some shadow of his *Clouds*; but in fine, he thinks there nowhere wanders so much of his *Spirit* as in the *French Rabelais*. As to *Plays* among the *Romans*, he tells us, they being a rough sort of *People*, were long before they entertain'd them; nay, and that 'twas a *Plague* that first introduced them, and put them upon the

the *Superstition* to try but that strange kind of *Worship*, to appease their *Angry Gods*; but their *Secular Plays* were not brought in till 200 Years after, by *Livius Andronicus*, who yet, as well as all that followed him, did but translate from the *Greek*, to the perfection of whose *Stage* they never for all that did come near, *Dramatick Poetry* being among the *Romans*, like a Foreign Plant in an unkindly Soil, and ill cultivated, which put forth Leaves and Blossoms, but yielded no Fruit; whereas, at *Athens* was the genuine Soil for it, where it took Root, flourished, and overtop't every thing both Sacred and Secular, and where this Poetry had the Publick Purse, and all the *Honour*, the *Pomp*, and the *Dignity* imaginable.

After this he proceeds to the Causes and Grounds of the *Aversion* the Ancient *Christians* had to *Stage-plays*; as likewise, to give an account of the *Objections* made against them and all *Poesie*, by *Plato*, *Aristophanes*, &c. as also by the first *Reformers*, and of late by the *Jesuites*, and others. The *Objections* of the Ancient *Christians* against them. were mainly ground'd upon their being a part of *Idol-service*, and their dressing up of *Vice* in too charming a Dress, on purpose to make it lovely, and tempt Men to imitate those *Obscenities*, and *Cruelties*, that they knew to be the most agreeable *Sacrifice* to their filthy and *Merciless Gods*; and those of the sober *Heathens* were ground'd upon their Mis-representation of the *Gods*, as both *Vicious* and favourers of *Vice*, &c. and indeed, upon a sober search, it would be found, that *Poets* were the first *Corrupters* of *Divinity*, and *Introducers* of *Polytheism*, or *Worship* of many *Gods*, and of all *Idolatry*; but yet the *Theatre* came nearer to the belief of the *Common People*, who believed many *Gods*, and those loose and vicious, than to that of those *Philosophers* that found fault with them, who believed but *One*, and him to be without *Passions* or *Failings*, tho' they durst not speak out, but were content only obliquely to strike at the *Popular Religion* through the sides of the *Theatre*, which was that part of it they could with most safety attack. But since it is now no more a part of *Worship*, but only a *Diversifement*, and an *Image* of *Humane Life*, all that can be said against it by *Modern Christians*, of any sort, centers in this, That our *Stages* are too *Licentious* in *Lampooning* and *Ridiculing* the greatest *Vertues*, and in setting forth *Vice* in too amiable a Dress, and particularly, in teaching Lessons of *Atheism*, *Obscenity*, and all *Licentiousness*.

Our Author answers all these objections very particularly, pretending that those of *Æschylus*, and *Aristophanes*, &c. the first
Patterns

Patterns among the *Athenians*, were exempt from those abuses! And that tho the *Christians* were so fierce against them at first; yet they were as fierce against the reading of all *Heathen Authors*, insomuch that in the Council of *Carthage*, a Canon was made, That a Bishop should not read any *Heathen Book*; but that when they saw their Enemy *Julian the Apostate* comply with this blind Zeal, and going about to make a tool of it, for the Destruction of the *Christian Religion*, by turning their *Canons* into *Imperial Laws*, and forbidding any *Christian* upon severe Penalties, to make use of *Heathen Learning*, they then suspecting a Snake in the Grass no less dangerous, than that which lurkt in the Late King *James's Liberty of Conscience*, in order to Counterplot this design of his so much more dangerous to them than all their ten Persecutions, as it was unheeded, set to work their most learned Men, not only to compose them *Christian Poems* in imitation of *Homer*, but *Comedies* likewise, and *Tragedies* and *Lyrics*, in imitation of *Menander*, *Euripides* and *Pindar*, a certain mark they thought the thing not evil, but the abuse only, and that the abuse was not so inseparable from the use, as to be impracticable. After which, he endeavours to shew, that the Fables of the Poets, and particularly of *Homer*, will if fairly construed, bear a favourable and profitable and instructive Interpretation, as well as many Histories in the *Bible*, and that more dangerous and pernicious Constructions have been made of the latter, than ever were of the former, which being no good Argument for the disusing of the first, ought not to be of any force neither against the latter, the Fables of the sober Poets being both innocent and useful Allegories, when not abused and turned into *Ribaldry* and *Profaneness*, by those that misapply the otherwise useful art of Composing Plays; and in conclusion, he pretends that if the Stage were regulated, as the Pulpit is, by Publick Authority, it would be very useful, and a good second to Preaching. For, says he, if there be an Eye and Inspection on the Pulpits, that they may be kept to Decency and Rule, may not the King and Queens Theatre deserve the like care, and have its Committee of Lay Bishops, to see that no Doctrine be broached there, but what tends to the Edification as well as the Delight of the Spectatours? It *Euripides*, pursued he, brought Harlots on the Stage, *Æschylus* brought none, nor any Woman that might be so much as suspected to be in Love; and therefore what Errours are in some, ought not to be charged on the whole Art, for if so, the charge would bear as hard against the Pulpit, as the Stage. And to bring proof how far the Stage was actually Reformed in our

our Neighbour Kingdom, of France: He tells us in another place, That Cardinal Richelieu, who founded the *Academy Royal*, provided more especially for the *Theatre*. but with this Caution, That the Actors should represent no dishonest Actions, nor use any *La-scivious words*, nor any Expressions of a double meaning, that might any wise offend the publick Modesty and Honesty; and accordingly Poets stand Corrected, and do Penance when they offend against this Declaration; and the Liberty of any unhandsom Equivocation, nor any thing that is apt to excite in the Fancy any Filthy or Unseemly Idea or Image, passes not there without Censure, even by the Audience. So very nice, and commendably Scrupulous and Delicate are the French in points of Decency as well as Honesty; a memorable Example whereof they have given us in refusing to approve of the Tragedy of *Theodora*, or the *Virgin Martyr*, made by their most famous Master of Tragedies, Mr. Corneille, of which no other reason could be imagined by the Authour, but the meer conceit of her Prostitution, which was odious to their Imagination; from which he rightly observes, That their Theatres are much more delicate on those occasions than were either the antient Fathers, or the present Pulpits. Hear his own words, as cited by our Author. However, says he, 'tis some satisfaction to me, to see the better and sounder part of my Judges impute this ill success to the imagination of a Prostitution which their Ears could not endure, though 'twas well known 'twould not take effect; And though, to allay the horror of it, I used all the helps that Art and Experience could afford me. Amidst this Disgrace I rejoyce to see the Purity of Our Stage so Nice, as to think an History, that is the fairest Ornament in St. Ambroses Virgins, too Licentious to pass on our Stage. What might have been said, if like that great Dr. of the Church, I had shewn the Virgin in that infamous place? If I had described the various agitations of her mind, whilst in the place? And if I had Painted out the troubles she was Teazed with at the instant when she saw her Lover Didymus come in to her? And yet 'tis on this occasion that this great Saint makes that Eloquence triumph that Converted St. Augustin; It is for this Spectacle, that he particularly invites the Virgins to open their Eyes; whereas I kept her from the sight, and as much as I could, from the Imagination of my Audience; and yet after all my Industry, the Modesty of our Theatre is such to dislike that little which the necessity of my Subject forced me to make known.

It were well our English Theatres could justly pretend to Modesty of so high a pitch; among whose Plays those of late have been thought to deserve enough to be termed Modest that they

have not been unsupportably *Obscene*, or *Profane*; however our Ingenious, and Well-intentioned Author does what he can to reduce them to a due Purity, by setting so fair a Copy before the Eyes of a Nation, whom, if they would be as Zealous to imitate in good things, as they are in bad, they would perhaps more easily subdue and overcome.

I shall conclude both this point, and my Remarks upon the whole Book in the words of our Author at the end of his Fourth Chapter; Grant there is in a Tragedy, the Felicity of *Invention*, the Novelty of the *Fictions*, the strength of *Verse*, the easiness of *Expression*, the solid Reason, the warmth of *Passion* still heightened and rising from *Act* to *Act*, together with the richness of *Figures*, the *Pomp* of the Theatre, the *Habits*, *Gestures*, and *Voice* of the *Actors*, at the same instant charming both the *Eyes* and *Ears*, and so the *Senses* being won, the *Judgment* be surprized, and the whole *Man* is at once led *Captive*; a Body must be of *Brass* or *Stone* to resist so many Charms, and be Master of himself amidst so much Allurement and Temptation. Grant all, I say, where is the hurt, what is the danger, if the End of all is but to shew *Vertue* in *Triumph*? The noblest *Thoughts* make the noblest *Impressions*, and the juster *Passions* find the kindest Reception among us, the *Medicine* is never the less wholesome for the *Honey*, or the *Gilded-Pill*; nor can a *Moral Lesson* be less profitable for being dress'd and set off with the *Advantage* and *Decoration* of the Theatre. And then, this is indeed, adds he, of all *Diversions*, the most bewitching; and the Theatre is a *Magazin* not to be trusted but under the special *Eye* and *Direction* of a *Virtuous Government*, otherwise, according to the Course of the *World*, it might possibly degenerate, to deserve the aspersions wherewith the *Jesuits* would render it odious, calling it the *School of Vice*, the *Sanctuary of Venus*, the *Temple of Impiety*, the *Furnace of Babylon*, the *Consistory of Impurity*, the *Shop of Lemnity*, the *Pest of Commonwealths*, the *Seminary of Debauchery*, *Satans Festival*, and the *Devils Dancing-School*. The rest of the Treatise which consists of Eight Books in all, contains the History of the Rise and Progress of *Dramatick Poetry* in *Italy*, *France*, *Provence*, and *England*, with Reflections upon the fitness or unfitness of each *Language* for it, and their Excellencies or Defects, together with a great variety of other Matters, and pertinent Relations and Remarks intermixt; together, with Remarks and Censures upon *Shakespear*, *Ben. Johnson*, &c. for which you are referred to the work it self.

XIII.

The Charge of Richard, Lord Bishop of Bath and Wells, to the Clergy of his Diocess, at his Primary Visitation, begun at Axebridge June 2. 1692. London, Printed for Brab. Aylmer, at the Three Pigeons in Cornhill.

THIS Pious Bishop, after having by way of Preparation, put his Clergy in mind of the Importance of their Holy Function, and of the great Obligations that lie upon them besides from their Ordination-Vows, proceeds to give them his Charge, as usual on such Occasions; the substance of such Particulars of which, as are either not so very ordinarily urg'd, or at least, are by him urg'd in a peculiar manner, we shall endeavour here to give you. First, he recommends to them, That they would set a good Pattern to their People, to let their Lives be Comments on their Sermons, and to tread out before their People, the steps they are to take towards Heaven, as being the most compendious and powerful way of teaching, which he most admirably enforces from the Example of our Saviour, the sum whereof is comprised in that Text in Acts 1. v. 1. where St. Luke styles his Gospel, a Treatise of all that Jesus began to do and teach. This way of Example, says he, will do much more good than Violence and Compulsion, or than Subtilty or dry Reasoning: By this means we shall demonstrate our Religion to be practicable; for Men are too apt to think Religion a Yoke too heavy for them to bear: hence it is they are discouraged; they attempt not to take up a Burden they think they cannot bear; but, adds he, practice your Religion and you will confute this dangerous mistake, and they will follow that will not lead the way: Men are apt to follow Example, and can never pretend that impossible which they see done before them; which he enforces with several other Motives. Secondly, He advises them to take care, that their Families be exemplary also, according to the Apostles Injunctions in 1 Tim. 3. 4, 8, 11. Tit. 1. 6, 9. That they make their Houses Nurseries of Piety, and so order things, that their Houses may be such Schools of Vertue, that People may discern in their Children and Servants, the effects of their Care and Discipline. Then he proceeds to explain the several ways of teaching, and speaking of Publick Preaching, he has these remarkable Expressions, No condition of Life can excuse us, says he, from this duty, when we are able, we must do it by our selves, and not like as some unnatural Mothers do by their Children, put

the precious Souls under our care, to Nurse to Curates, too often unfit. The *Second* way of teaching, which is *Catechising* he does still with more earnestness press upon them, both from the Nature and Necessity of the Duty it self, and from the Canon and Rubrick of the Church. *Thirdly*, There is another way of Teaching, which he calls *Occasional*, that is not to be neglected. Next he advises them, to take great care to explain the Nature, Use, and Necessity of both the Sacraments, and to bring People particularly to a due Sense and frequent Use of the Lord's Supper.

These being the things which most immediately concern their Charge and Function, he next proceeds to what he would have them avoid. And, *First*, To be cautious in giving Testimonials to those that come for Orders. *Secondly*, He would have them be cautious, how they grant Titles to them that come for Orders, and shews the mischiefs of neglecting that Caution. *Thirdly*, To have a care to present none to be Confirmed, but such as be well instructed in the Principles of Religion, and cannot only say their Catechism, but well understand it, and all the matters of Faith and Duty contained in it: And indeed, if due pains were taken to instruct Youth in the grounds of their Religion, Preaching would have a mighty force upon such an Audience. The late Honourable and Noble Philosopher, Mr. Boyle, observes in his History of Theodora the Virgin Martyr, that there were hardly any young Children, of Ten or Twelve Years old, of either Sex, among the Primitive Christians, but what were able to defend their Religion against the Quibbles of the Subtilest Philosophers. Were it so now, we should not so much need the Protection of Penal Laws. And several other useful Cautions and Advices he gives them, all inforced with choice and forcible Motives and Arguments, which it will be well worth the Readers while to view at large, and in their full light, in the Discourse it self.

NEWS of LEARNING for December, 1692.

From L O N D O N.

THE first Volume of the *Packet Book Open*, has been so well received, and has so well answered and satisfied the generality of Readers, that it has encouraged some very worthy and polite persons that were in possession of any rarities in that kind to Communicate them to the Compiler of the first Volume, to make up a Second Part; which he finding not only very Ingenious all over, and Inriched with great variety both of use-
ful

ful and delightful Matter, clothed with a suitable style, and seasoned every where with such a Relish of Wit, that adapts the whole to every genteel Palat; he thought it would be no less Grateful and Serviceable to the World, than the former, tho it came not to his hands so accidentally as that, nor was taken in the Packet of Letters broke open. This is divided into five Books.

The first of which consists of a Packet presented as a great Rarity by a *Knight* to a *Lord*, containing a considerable number of Letters, written by a *Learned Chinese* to the *Knight*, in a Style peculiar to the *Polite Nations* of that vast *Empire*, and full of *Eastern Learning*; in which there are most admirable Lessons of *Morality*, and a most exact account of all the *Religions* in those Parts of the World, with many curious Remarks upon those and other Subjects, not commonly taken notice of, or at least not distinctly explained in the hitherto Printed *Relations of Travellers*; to which is subjoyned some others relating to the late *Revolution in Siam*.

The Second is composed of Letters running all upon *Humour* and *Wit*, as from a *Sharper*. There is likewise a very *Comical Account* of the *Camp at Hounslow Heath*, not without an agreeable mixture of *Satyr*. As also other Letters giving a Description of *Madrid*, with an Account of a Voyage from *Lyons* to *Turin*; to which is added one that contains a very diverting *Secret History* of our *Times*, the Scene laid at *Venice*, tho by many circumstances, it may be shrewdly guessed, it concerns a *Country near Home*, written in a very neat and courtly Style, with several other Letters upon various Subjects, which with few matter still set a fresh Edge on the Readers Appetite, and never suffer him to tire.

The Third is composed of *Love Letters*, which passed in a private Intrigue of Love, managed between a *Lord* and a *Gentleman of Quality*, in which not only the Nature of the Passion of Love is more lively described than ever since *Ovid*, but perhaps more Naturally, if possible, than by that Amorous Poet, in which may particularly be seen the Modern Improvement in *Love-Addresses*, and all the many shifts and contrivances of Lovers to attain their End, their stratagems and subtilties to blind the Eyes of Observers, their little Jealousies, Quarrels, Excuses, &c.

The Fourth Book is still Richer in Variety, presenting us with several Miscellaneous Letters, both in Verse and Prose, Moral, Satyrical and Amorous, and particularly one in the Praise of Hypocrisie, in which, while the Author seems above all things to Extol it, he covertly, and yet most sharply Lashes that detestible Vice, and Ridicules it as one may say to Death, and

so ingeniously has he couched *Satyr* under his *Panegyrick*, that he may be said to have attackt and stabt that *Vice*, as it is wont to do *Vertue* and *Religion* under the Mask of a Friend. There is likewise one Letter that contains a very curious, and elaborate *disquisition of Kissing*, shewing its first Original, several Intentions, uses, and significations, as well in Amorous Commerce, as in Civil and Religious Ceremonies, &c. And another giving a very pleasant and jocular History of our *English Beggars*, and all their Tricks. Also a neat and excellently well penn'd Letter to Mr. *Dryden*; another giving a short, but yet very exact and impartial Account of all the several Sects of *Christianity* in the World, and especially of those in *England*; And another giving a pleasant relation of the several remarkable shams and tricks put by some Knavish pretenders to *Chymistry*, upon the admirers of that Art, whereby, how Ignorant soever they were in *Hermetick Philosophy*, they proved themselves able Proficients in the Art of Imposture and Cheating. There is also subjoyned to this Fourth Book, a Letter that gives an account of Dr. *Burnets Archaeologia*, or Records of *Antient Philosophy*, and particularly of that part of it containing the Dialogue of *Eve and the Serpent*, and of *God*, with the several offenders after the Fall, and of all the chief passages wherein he seeks to invalidate the Authority of *Moses*, and ridicule all the Evidences of *Revealed Religion* with such Remarks upon them, as the matter deserves, and are no inferiour perhaps in strains of Wit and Learning to the Text of the *Archæologia* it self, which our Author can hardly be persuaded, will after all the mighty fences of Reasoning and Ingenious Contrivance, the Dr. has bestowed on the Construction of it, be able to hold half so tight against all objections, as that of *Moses*, even tho we should, as the Dr. would have us bate him his Divine Authority.

Lastly, This Book closes with a Letter containing the confession of a *Spanish Lady* taken in *Adultery*, made to her Lord, of her Crime, with all the marks imaginable of a true sorrow, and deeply piercing remorse; to which is joyned another of the same date, to her Gallant, promising him under the Seal of all the execrable Vows and Oaths used by the bondslaves of Lust, to continue to him her dangerous and detestable *Amours*; wherein it is most lively shewn how far a Female Wit devoted to Uncleanness, may advance in the abominable Arts of Hypocrisie.

In the fifth Book is placed a considerable addition of Letters, sent by several Gentlemen and Ladies, being the Products of the free Sallies of the liveliest, and choicest Wits of both Sexes, among which there are six written by the most Learned and accomplished *Lindamour*, who was none of the meanest Correspondents

pondents and Friends, of the late Renowned Mr. *Boyl*; as likewise several from an Ingenious and Noble Lady, under the name of *Artemisa*, being one of the chief Glories of her Sex in this Nation, and several others from another Gentleman of no common Parts and Qualifications, under the name of *Philander*, all upon Subjects worthy of their Divine Wits, and enriched with thoughts so Noble, so Brisk, and so Bright, as well as clothed with Expressions so Courtly, so Genteel, and Judiciously adapted to their Matter, that they cannot but surprize and captivate both the Affections, and the Judgment of any Readers above a vulgar Taſt.

There is also in the Press, a new and singular Piece of serious Novelty, that well merits the Reflection of this loose Age; it is called the *Second Spira*, being a fearful and amazing Example of a Gentleman very well Qualified, as to Estate, Birth, and Learning, who apostatizing from the *Christian Faith*, lived several years an obstinate and profest *Atheist*, plunged in all the Vices that detestable Opinion precipitates its Professours usually into, and at last died at *Westminster*, December the 8th, 1692. containing a full Account of his Sickneſs, and of the several Convictions and torturing Pangs of Conscience he endured, and his Discourses and Contestations thereupon, with several Pious *Ministers* that went to Visit him, and to offer their Arguments to persuade him from his Despair, together with the dreadful Agonies he all along laboured under, both of Body and Mind; and the dreadful Expressions he uttered at his leaving the World, in which is inserted a Letter sent to this unhappy Patient, by an *Atheist* of his acquaintance, with his most Remarkable and convincing Answer to it. Publisht for an Example to all daring and obstinate Deniers of *God and Providence*, and wilful and knowing breakers of his Commands, and Recommended particularly to all young Persons, as a proper and powerful Expedient to ground and settle them betimes in their Religion, and antidote them against the insinuating, but mortal Poison of *Atheism* and *Sensuality*, by *J. S.* a *Minister* of the *Church of England*, a frequenter of him during his Sickneſs. What we have more to say of this Work is, that it is a fresh instance of *Gods Judgment*, in vindicating himself and his Truth, visibly to the Eyes of this daring Generation that daily outdo the old *Giants* in fighting against him, That the Treatise is written by a Man not only of exemplary Piety, and known Veracity, but of great Learning, and a discerning Judgment, and that would not have troubled the World with the Story, if the particulars there related had been only the effects of a *Raving* and *distempered Brain*. And indeed the

the bare relation of matters of Fact there specified, and which are attested by many other witnesses of undoubted Credit, well considered, may convince any reasonable Man, that Reason was in this miserable Gentleman throughout his whole Sickness, so untouched and undisturbed, that he had not the least symptom of Frenzy, but that on the contrary, Reason acted in him all that while in a greater perfection than ever before, tho he had been always counted a thinking Man. For all his Discourses hang so well together, and are so closely argued from solid principles, that it were impossible for any Man that were not a very great Master of Reason, to discourse so strongly, and so coherently; and such arguments he uses, especially in his Letter of answer to his *quondam* Fellow Atheist, that he must renounce reason and sense too, that can think he had not the most perfect use of his reason imaginable, or that any thing but the visible hand of God removing from before his Eyes, those prejudices wherewith carnal Men endeavour to blind reason: and gag their Consciences, that had thus let loose his Reason and Conscience, both in their full force upon him, and that extorted that amazing behaviour and those sad, but too conclusive argumentations from him. But to say no more, the Story is couched in a very smooth, and fluent, and yet a very Masculine and nervous Style, tempered with as much modesty and tenderness in regard to the Deceased, as the matter and nature of the Story will possibly admit, and seasoned with most pious, pertinent, and convincing applications.

There will likewise be speedily published a further account of the Divisions of the *Quakers* in *Pensylvania*: As also a new Treatise concerning *Witchcraft*, occasioned by the late Tryals of several *Witches* in *New-England*, composed by Mr. Increase Mather, and stored with arguments and undeniable instances of the Real Being and mischievous acting of *Witches* against the contrary assertions of our *Modern Sadducees*.

We have advice also, that a Treatise is ready to go to the Press, containing a methodical, and comparative Description of all the Religions in the World, with their Subdivisions; in two Parts: The one in parallel Columns containing their *Theory*, and the other relating their *Practices* as distinguished into the several Religions of *Jews*, *Christian*, *Mahometan* and *Heathen*. Both parts are divided into Chapters, by the several heads or Common places of Divinity, viz. the Object of Religious Worship, the place, the time, the persons officiating, the manner and the parts of Worship, &c. together with a Table of *Heresies* in Quarto, wherein he explains the usage and Ceremonies of each Religion, as near as may be, in the Words of his Authors. The design of the whole, is to shew how the Tenets and practices of them mutually agree, or disagree, in all Points; being done in a very different method from that published some years ago, by Mr. Alexander Ross, having this peculiarity in it, besides the particulars already mentioned, that the *ancient Jews*, *Christians* and *Heathens*, are distinguished from the *Modern Ones*, when it comes out, you may expect a further account of it.

From *France*, *Holland*, and other *Forain Parts*.

We have but few Books at present from beyond Sea, that are worth our Remark, and having not Room for even those few we have, in this Months Library, we shall